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A SECOND TIME? — Prime Minister Barak may need to visit the Western Wall again, as he is about to enter into conversations with Syria and conclude talks with the PLO. This photo is him at the Wall after winning the election.



AFFORDABLE — If one photo can illustrate Israel's march to a strong economy, it could be this one of the waterfront and the many boats that can well be afforded by those in the upper strata of the social and economic whirl.

Rabbis shun pulpits and the reasons why

BALTIMORE — Of the 46 new Conservative rabbis, only 26 plan to serve congregations, a survey by J.J. Goldberg in The Jewish Times here reveals. Meanwhile there are 80 full-time pulpit openings and 20 for assistant rabbis.

Rabbi Joel Meyers, executive vice president of Rabbinical Assembly said "if I had 100 rabbis, could they all find work? Yes, they could." While Rabbi Daniel Gordis, outgoing dean of the University of Judaism rabbinical school, pointed out that "the model of the traditional pulpit rabbi who means everything to the congregation and nothing to his family is no longer acceptable to most young rabbis."

Goldberg related that Rabbi Dorothy Richman is headed for Honduras where she will lead a group of teens on a summer service program that will wind up in Israel in August and after that she has no plans.

Her classmate, Shai Held, is heading for Boston to work at Harvard's Hillel and Micah Hyman will become assistant director of Camp Ramah.

The situation as to rabbis in Reform and Orthodoxy is different, Goldberg found. Yeshiva University graduates about 30 new rabbis, eight to ten of which will take pulpits, and fill the need at this time. But it is at day schools where there is a shortage and although two thirds of Yeshiva U graduates go there that doesn't nearly meet demands.

Then there are the Conservative congregations where many of the rabbis do not want the jobs available. Students and recent grads offer the same answer as their elders: variety of options, the rigors of pulpit life, the importance of family.

In Reform Rabbi Sheldon Zimmerman of HUC sees it as a major crisis. Of the 45 graduates this year few took pulpits, which left 17 openings unfilled.

Goldberg quoted Rabbi Cohen-Eses to the effect that "rabbis don't feel they can implement their Jewish vision in a synagogue because the congregation is nowhere near where they're at religiously. He concluded that "in large measure what ails Conservative rabbis is the crisis of American Judaism, the growing gap between the committed leaders and the disinterested masses."

Lithuania hides war criminals

VILNA — Lithuania is not expected to be concerned as Israel's ambassador, Oded Ben Hur, said that the country's poor record of prosecuting suspected Nazi war criminals proves that it has turned into a haven for Nazi

collaborators. He added that it and Latvia and also Estonia, would find it difficult to integrate into the new Europe if they fail to cope with their wartime past and do not publicly acknowledge their roles in the the Holocaust.

Fishers girl wins HIAS scholarship

Irina A. Syrkin, 19, of Fishers, who was born in Ukraine, has been awarded a \$1,500 scholarship, by HIAS — the Hebrew Immigrant Aid Society — which she will use to attend Butler University.

Syrkin is a graduate of North Central High School who came to America with her family in 1992.

Her parents are Floriya and Alex Syrkin.

Irina is a biology major who has said she may go on to medical school.

She was graduated from North Central with an honors diploma, an academic letter, the 1998 NBD 500 Festival of Art Award and three leadership awards. She has won awards for ballroom dancing and has worked as the coordinator of archives at North

Central, where she also was a participant in the Pantherquest Junior Spectacular, a performance event.

She began her interest in ballroom dancing in Ukraine several years ago.

She is one of 114 Jewish refugees from former Soviet countries to succeed in the competition for the HIAS scholarships.

Poets, cantor chosen for arts fellowships

The Arts Council of Indianapolis, administering Lilly Endowment funds, has announced fellowship grants of \$7,500 each to 50 individuals, including several in the Jewish community.

Recipients include poets Alice Friman and Bonnie Maurer and Indianapolis He-

brew Congregation Cantor Janice Roger. Friman and Maurer are published poets who teach literature at the college level.

The grants — "Creative Renewal Fellowships" — are intended to help rejuvenate and stimulate the artists as they pursue their callings, according to N. Clay Robbins, Lilly Endowment president.

Fellows were honored at an awards ceremony on Thursday, June 24, at the Indianapolis Artsgarden. The Arts Council also plans to celebrate the fellows at its annual "Start with Art" luncheon on Sept. 10.

The council chose the 50 fellows from among more than 200 applications that were reviewed by an out-of-state advisory panel.

MAZON awards \$10K to Gleaners

MAZON: A Jewish Response to Hunger has awarded \$10,000 to the Gleaners Food Bank of Indiana.

The award is in continued support of the Indiana Food and Nutrition Network, a statewide anti-hunger advocacy organization sponsored by Gleaners. The network's priorities for 1999 include ensuring that families making the transition from welfare to work continue to receive food stamps and securing waivers for food stamp recipients facing time limits.

MAZON Executive Director Susan Cramer, in Los Angeles, urged continued support of MAZON as welfare reform continues to reduce and eliminate benefits for millions of poor Americans while increasing the burden on MAZON and other charitable food programs.

She said MAZON's demand for funds increases every year because hunger in America remains a fact of life.

MAZON (food, in Hebrew) raises funds principally from Jews nationwide who donate 3 percent of the cost of weddings, bar and bat mitzvahs and other joyous events.



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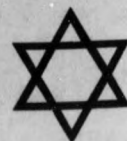


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Local Hadassah sending 9 to convention

Nine Indianapolis members of Hadassah will attend the 85th national convention of Hadassah in Washington, D.C., July 25-28 at which the national organization will honor First Lady Hillary Rodham Clinton, among other notables.

The group will present Mrs. Clinton with its highest honor, the Henrietta Szold Award, named for Hadassah's founder. Mrs. Clinton is being honored for her vision and commitment to women's health, children's welfare, education and human rights.

The nine are Shirley Aprison, Toni Bader, Myrna Fang, Judy Goldblatt, Evelyn Harris, Cindie Harp, Geri Hurwitz, Leah Dee Kahn and Mary Smith. Harris will participate in an Ivrit L'Hadassah (Hebrew for Hadassah) facilitators' training session immediately after the convention, on Wednesday and Thursday, July 28-29.

The convention will include installation of Bonnie Lipton as national president of Hadassah, succeeding Marlene Post. Lipton, who now lives in New England, once served the Hillel House at Purdue University. She was nominated in January to become Hadassah's national president.

Rabbi Gedalyah Engel of West Lafayette performed her marriage and has fond memories of her time on the Purdue University campus.

The convention will in-

Hadassah chooses new board members

The Indianapolis Chapter of Hadassah has chosen a board of directors for 1999-2000.

They are:

Education/public policy coordinators: Joanna Kenyon and Marcia Sklare

Fund raising coordinators: Diana Joffe and Elaine Sapurstein

Membership coordinator: Cindie Harp

Treasurer: Elizabeth Solow

Corresponding secretary: Michele Profeta

Records administrator: Betty Fogle

Advisor: Myrna Fang, immediate past president

Group presidents are Ha'Ima Group, Brenda Freedman and Debbie Zeitlin, co-presidents for the second year; Henrietta Szold Group, Geri Hurwitz; P'ninat Hadassah Group, Annette Gross.

clude a first-ever Hadassah "Day on the Hill" when Hadassah members will meet with their elected members of Congress to speak about such issues as First Amendment rights, domestic violence, hate crimes, terrorism, medical privacy, insurance discrimination, the peace process in Israel and Israeli-American relations.

The convention is expected to bring 2,000 delegates to Capitol Hill.

Besides honoring Mrs. Clinton, the convention's kick-off event will honor the five Jewish women members of Congress: California Democratic Sens. Barbara Boxer and Dianne Feinstein; Rep. Nita Lowey, D-N.Y.; Rep. Janice Schakowsky, D-Ill., and Rep. Shelley Berkley, D-Nev.

The group also will honor as trailblazers in their fields Metropolitan Opera star

Robert Peters, AIDS researcher and activist Dr. Mathilde Krim, Susan Aranoff, who founded the movement to support *agunot* (women "chained" in their marriages by husbands refusing them a halachic divorce) communal leader Shoshana Cardin, former Knesset member Marcia Freedman and author/journalist Ruth Gruber.

Speakers will include Assistant Secretary of State for Near Eastern Affairs Martin Indyk, Sen. Edward Kennedy, D-Mass.; Sen. Arlen Specter, R-Pa.; Sen. Connie Mack, R-Fla.; Rep. Benjamin Gilman, R-N.Y.; Reps. Louise Slaughter

Continued on next page

Hasten to compete in Maccabi Pan Am

Investment banker Hart Hasten will bear the sole responsibility of representing Indiana as a competitor in masters tennis at the Ninth Maccabi Pan American Games in Mexico City July 8-20.

Hasten is a veteran

Maccabi and masters tennis competitor. He'll be one of a dozen competitors who will be their state's only entry.

New York, with 33 competitors, and California, with 31, will field the largest teams at the games.

The JCC announces

The Center Café

Authentic Israeli food & atmosphere

The new kosher cafe at the Arthur M. Glick Jewish Community Center opened its doors to the Indianapolis community on June 28th.

You don't have to be a JCC member to enjoy the Israeli atmosphere of **The Center Cafe**. You just need a good appetite and an appreciation for Israeli, Middle Eastern and American dishes served up fresh daily. Proprietor Tamar David has planned an extensive menu and catering services that are sure to please.

Diners have a wide selection from which to choose, including Israeli dishes like hummus, falafel, burekas and salads; Middle Eastern specialties like shish kabob, kuba and rice; European dishes including blintzes and schnitzel; and American fare like hot dogs, burgers, sandwiches and fries. Blended fruit drinks are offered... *the perfect snack after a JCC workout!* Or, meet your tennis partner for Turkish coffee before your lesson. And don't forget to explore the vegetarian menu as well.

The Center Cafe is the only strictly kosher restaurant in Indianapolis. Food is prepared according to biblical dietary laws. Meat is meticulously handled and certified by a rabbinical authority; the preparation and eating of meat with dairy products is prohibited. **The Center Cafe** is a meat and vegetarian establishment.

Hours: Monday-Thursday 10 a.m. - 8 p.m., Friday 10 a.m. - 3 p.m.

Sunday 10 a.m. - 6 p.m. Closed on Saturday

6701 Hoover Road

in The Arthur M. Glick Jewish Community Center

Jewish Community Center Wall of Patriots

The Jewish War Veterans, Post #114, with the cooperation of the JCC is establishing a commemorative plaque dedicated to all of the Jewish veterans of Indiana who served in the Armed Forces.

Presently there is no dedication to our loved ones, some who gave their lives in the service to their country.

If you wish any member of your family, living or deceased, to be memorialized on the wall of the JCC, there will be brass plates at the plaque with their names, rank, dates of service, branch of service, and where served. A Jewish star will be placed for those who perished during combat in any of our wars.

EACH BRASS PLATE WILL COST \$250

Your contribution will be put into an escrow account. In the event that we cannot raise enough funds to carry out this project, a full refund will be issued. Your contribution is tax deductible.

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Critic's Corner

B&B's 'Wizard' is wonderful

By CHARLES EPSTEIN

The Beef & Boards Dinner Theatre introduced a wonderful surprise, their adult/children's version of *The Wizard of Oz*. What a delightful



piece of entertainment. This version almost follows the movie completely with music and lyrics from the original film by Harold Arlen and E.Y. Harburg.

On the Beef & Boards stage we get to meet Toto, played by a real live dog named Jazz Huffer. Jazz is a talented 5-year-old miniature Schnauzer whose extraordinary stage presence can rival some human actors.

We also are exposed to the cutest creatures, from the Munchkins in Munchkinland to the Wicked Witch of the West's flying monkeys. There are moving apple trees and mischievous black crows. Yep, they are all there on the Beef & Boards stage.

But this is not to omit the leading characters in L. Frank Baum's classic story. Lanene Charters plays Dorothy with a restrained perkiness. Her "Over The Rainbow" is not yet Judy Garland's but she is on the way. Doug King portrays an extraordinarily limber Scarecrow whose antics are simply precious. Hank Campbell has no problems with playing the Tin Man. And Daniel Scharbrough as the Cowardly Lion is hilarious.

Jacqueline Rohrbacher incarnated the film's Margaret Hamilton as the Wicked Witch. Rohrbacher was just as evil with her green makeup

and vicious finger pointing. Her cackling sent chills throughout the audience. Her strong presence was the backbone for the conflicts.

Lovely Laura Duvall-Whitson expertly exhibited her talent as Aunt Em and Glinda the Good Witch. Eddy Curry was excellent in a few roles, Uncle Henry, the Door Keeper, and especially the title role, as the Wizard.

The itty-bitty Munchkins almost stole the show and each one of them deserves mention. Those designating the Yellow Brick Road were Nicole Bridgens, McKenzie Davis, Alex Hearn, Adam Johnson, Emily Miller, Brooke Moreland, Kelsey Steele and Nick Steele. These eight youngsters really proved they were "The Lolly Pop Kids."

Marc Robin directed this extravaganza with a deft hand, keeping a fast pace and displaying many effective special effects. He also brilliantly choreographed the show, keeping a lot of the original steps and cleverly creating a few of his own. *The Wizard of Oz* would never have been as polished as it was without the imagination and leadership of the talented Mr. Robin.

The fantastic costuming was done by the resourceful Livingston, who continues to amaze. Michael Layton's scenic

and lighting design was bright and light enough for the children to see everything. Phil Reel had his hands full as technical director and the sound was admirably handled by Michael Lasley.

The Wizard of Oz takes place in a city in southwestern Kansas called Liberty, a few miles south of Dodge City. Each year there is an Oz convention with plenty of memo-

abilia for sale. Munchkins of all sizes can be found in Liberty at that time, even some from the original movie cast.

The Beef & Boards management took a chance scheduling a "children's show" for a main stage production. Their gamble and foresight really paid off. A lot of adults will be pleasantly surprised and entertained by this presentation.

Church-state divide blurry in schools

Some Indiana public school teachers spend their whole workday teaching in parochial schools while Indiana taxpayers pay the bill.

Public schools collect the money as reimbursement for expanded enrollment and church schools get needed services. The Indiana Department of Education approves such arrangements.

The Indiana Civil Liberties Union questions the practice as a blurring of the Constitution's requirement that church and state be separate, but doesn't plan a lawsuit.

David J. Emmert, an attorney for the Indiana School Boards Association, has been

quoted as saying a 1985 Supreme Court decision ruled that public schools violated the separation of church and state clause if they sent teachers into parochial schools. In 1997, the Supreme Court reversed the decision.

"If the state of Indiana is assisting a parochial school to divert money for religious purposes, there could still be a definite problem," Emmert said.

For example, he said if the money saved by the parochial school goes toward paying for a religious education program, there could be a court challenge.



JUNE ACTIVITIES

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Vandals paint swastika graffiti

VALPARAISO - Authorities in Porter County are investigating the spray-painting of swastikas on the home of Deb and Drew Weiss here.

Hadassah

Continued from prev. page
ter and Jerrold Nadler, both D-N.Y.; journalists Thomas Friedman and Howard Kurtz; Director of the National Human Genome Research Institute Dr. Francis Collins; AIPAC Executive Director Howard Kohr, Rabbi David Saperstein and Prof. Avishay Braverman, president of Ben Gurion University of the Negev.

The family attend an Episcopal Church. Drew Weiss is of Jewish descent.

The red and black swastikas were discovered Monday, June 21.

Deb Weiss told her children to ignore the slurs after their 13-year-old daughter reported being called a "dirty Jew" and other names on the school bus.

Harlan Loeb, Midwest regional counsel with Chicago's Anti-Defamation League, said there had been a number of anti-Semitic events in Northwest Indiana, but that victims typically were reluctant to talk. He noted efforts to pass a hate-crime statute in Indiana

Continued on next page

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Lake County church sues school district

CROWN POINT — A federal lawsuit by a Crown Point church against the Crown Point schools focuses on church-state issues, especially the school district's policy concerning renting school property to religious organizations.

The Rev. Steve Buchelt of the Northwest Community Church and church lawyers argue the congregation is being denied equal access to the school's auditorium. The suit seeks to overturn the district's nine-year policy against renting school property to groups that "espouse a religious tenet or doctrine."

A U.S. Supreme Court ruling holds that schools must act in a way that is purposely secular, and can "neither ad-

vance nor inhibit religion."

The decision may end up having nothing to do with the church-state question directly and more to do with whether the school board has a clear and uniform policy, and administers it fairly, according to legal experts.

The U.S. Supreme Court recently refused to require a public school in New York to rent its building to a church congregation for Sunday worship services.

The court, without comment, rejected an appeal in which lawyers for the Full Gospel Tabernacle argued the school unlawfully discriminates against religion by allowing its building to be used after hours for non-religious purposes but not for worship.

More Jewish giggles

Politics at its finest

The US House just voted to approve the posting of the Ten Commandments in school class rooms. Now the argument ensues as to which commandments and whose Ten Commandments.

Moses led the Jews out of slavery in Egypt and into the desert where he gave them the Ten Commandments. (The Eleventh Commandment — "Find water!" — is no longer in effect.)

Traditionalists insist that extremely Reform Jews maintain that they were not really "Commandments" at all but just "Suggestions," and that Moses looked very dehydrated when he delivered them.

Here from The Jewish Humor List on the Internet: ...

... "The Ten Suggestions"

1. I am the Lord thy God and thou shalt have not too many other Gods besides me.

2. Thou shalt make no graven images. This is a major religion, not a shop class.

3. Thou shalt not take the name of Adonai thy God in vain without the express written consent of Adonai thy God. The name "Adonai thy God" is the sole property of Adonai thy God. Any use of the name of Adonai thy God without the express written consent of Adonai thy God is unauthorized and illegal and shall be punished by Adonai thy God.

4. Remember the Sabbath, thy Pacers game, and thy other appointments.

5. Honor thy single parent.

6. Thou shalt not kill a person unless they really ticked you off.

7. Thou shalt not commit adultery and then run for political office.

8. Thou shalt not steal. (for creative bookkeeping exemption see Suggestion 8a(1)-43b)

9. Thou shalt not bear false witness against thy neighbor when appearing before Ken Starr.

10. Thou shalt not covet thy neighbor's wife, his servants, his Jaguar, or his Time-Share in the Club Med Condos.

(Acceptable Alternate Suggestions May Be Submitted.)

Targeting the message

A businessman who needed millions of dollars to clinch an important deal went to temple to pray for the money. By chance he sat next to a man who was praying for \$100 to pay an urgent debt.

The businessman took out

his wallet and pressed \$100 into the other man's hand. Overjoyed, the man got up and left the temple.

The businessman then closed his eyes and prayed: "And now, Lord, that I have your undivided attention..."

I see your point

Q: How can you tell if a restaurant is a Jewish restaurant?

A: in a non-Jewish restaurant, you can hear the guests talking and see the guests eating.

In a Jewish restaurant, you can hear the guests eating and see them talking.

Lightly noted

Well, it is approaching July 25th and we must all be ready to correctly identify the holiday lights that our Christian friends put up on their houses.

Before July 25th we notice that the lights are mounted on the eaves and say, "I see that the lights are still up on that house."

After July 25th we notice the same thing and have to say "I see that the lights are already up on that house."

On July 25th we don't notice.

Making it right

An Internal Revenue Service auditor walks into a synagogue and asks to see the rabbi.

He is shown into the rabbi's office, where he inquires:

"Rabbi, I believe a member of your synagogue, Mr Klutz, states on his tax return that he has donated \$100,000 to the synagogue. Tell me, Rabbi, is this correct?"

The Rabbi answers, "Yes, he will."

Wealth Lite

The sexton met the rabbi at the door of the temple and exclaimed, "Rabbi, someone broke into the synagogue office last night and stole \$18,000 in pledges."

Graffiti

Continued from prev. page have repeatedly failed.

The Weisses were not the only ones in Valparaiso whose home was struck by the swastika vandals.

Authorities are investigating a similar case that occurred sometime late Tuesday night. Randy Logsdon's home was painted with swastikas and racial slurs. The police report said his pickup truck also was heavily vandalized and sugar poured into the gas tank. However, a Porter County Sheriff's Department spokesman said the case

was odd because the Logsdons are not black or Jewish, so it seemed like just random vandalism.

The vandalism occurred while the Logsdons were away on vacation.

Authorities said there were indications the same vandals were responsible for the damage at both homes.

Valparaiso Mayor David Butterfield and the president of the Valparaiso Christian Ministerial Association, Mario Bustos, have expressed concern. The mayor has called for a community dialogue.

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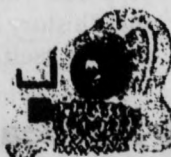
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Jewish Post & Opinion

Brandeis University

We've proposed here several suggestions for bringing Brandeis University closer to the American Jewish community and now would suggest that it include in the honorary degrees it presents one to an American rabbi every year or at least every other year. Such recognition, obviously, is deserved and the suggestion here is warranted on several grounds.

And it should be a pulpit rabbi.

On this page we have offered to Brandeis a program that would bring it even closer to the local Jewish communities throughout North America, but there has been no response from Brandeis officialdom.

The one suggestion here that has been adopted by Brandeis now for several years was the awarding of an honorary degree to someone active in American Jewish life and we can assume that that will continue to be followed.

Brandeis slowly is beginning to attract Jewish students from other than the eastern seaboard but is still far from the time when one of the choices of every American Jewish high school graduate in considering where it plans to matriculate will be Brandeis.

Brandeis has much to offer and ranks high now in the university world from the standpoint of top faculty. Then there is the consideration that any Jewish student will feel much at home on the campus at Waltham, Mass. and whereas at any other university in the world excepting Israel the vast majority of students will not be Jewish, at Brandeis, which has attracted large numbers of non-Jewish students, still the majority are Jewish.

Once there is a contingent of Jewish students from California and Utah and Nebraska and Georgia and Indiana and Florida then Brandeis will have achieved the goal of Dr. Sachar.

Plus that need not wait another half century but only a matter of a decade or less.

There is a way.

Far Right must be confronted

MARSEILLES — A call for a more active confrontation with the far-right French National Front was urged by Rabbi Michel Liebermann who serves the only Progressive synagogue in the south of France. "It's not good for French Jews to wring their hands and call out, 'the synagogue is burning, save the Torah,' conceding 'of course, it's important to save the Torah — but you also have to save the spirit of the Torah."

Perhaps we don't need to take the Torah literally as a scroll, but rather as a holy way of living."

His call was welcomed throughout the Jewish communities of France. "We must raise our voices," he said, "become involved in local politics, be present, share difficulties — in short to stop being so pious," and pointing out that "history has a habit of repeating itself."

Such a meeting not in America

BERLIN — It is the kind of a conference that has yet to be held in America as this city hosted the first European meeting of women rabbis, cantors and scholars. The 170 participants who came from all over Europe voted to make such sessions repeatable in future years.

Sessions ranged with

themes about egalitarian communities to the status of women to lesbian Jews and women's role in the synagogue.

Berlin is the locale where Regina Jonas became the first woman rabbi to hold synagogue services back in the 1930s.

Editor's Chair

As our center spread next week you will be a bit surprised since for the first time we'll be devoting it to the weekly messages by rabbis from the bulletins we receive of some several hundred congregations across America. As you will note the rabbis speak their piece and each is wholesome and creates a bond between the person in the pulpit and the person in the pews.

We feel fortunate in that the rabbis have faith in our judgement and appreciate when one of their messages are printed by us — we try to publish at least one every week as you, our readers know.

What then is the difference between these messages and the rabbis' sermons? Is it not that they usually are not only more to the point but also often if not critical at least making a statement even if somewhat veiled.

Incidentally while we are not so much interested in adding to our burdens (we read the bulletins at home until the late hours of the night) yet we would welcome additional bulletins from congregations on whose mailing lists we are not represented. From bulletins we not

only are enlightened by the weekly message from the rabbi but learn also when there is an addition to or a new occupant of the pulpit, plus fill our other feature — Sermon of the Week — and quite often find a lead to a news story that is so significant that it even makes our page one.

So now we are adding another feature we will cull from bulletins — when a congregation elects a new president. These martyrs who if you needed their advice you would pay through the nose for the few minutes they gave you will be devoting hours to the needs of a congregation, especially a Jewish one where each member feels that they own it and expects to be recognized from time to time and properly so.

But that is devotion and while the Jewish community pays tribute to each man and woman of wealth it often fails to properly appreciate those who see that the one organization that keeps alive everything else Jewish continues to prosper.

But that is life and our new little feature at will at least address the situation.

Gays rejected in Melbourne

SYDNEY, Australia — The Jewish Community Council of Victoria has rejected the attempt of Aleph, an organization for gay members of Melbourne's 50,000-strong Jewish community, to join its ranks. Even so Aleph president Michael Barnett said the attempt had helped raise the awareness within the Jewish community, while he accused some of those opposed to the motion of being "bigots and homophobes, people who are intolerant and promote fear and prejudice."

Rabbi Chaim Gutnick said that if Aleph were allowed to join the synagogues would have to withdraw their affiliation and Rabbi Ronald Lubofsky added, "don't tamper with the ten commandments."

Adoptive parents keep Jewish child

LONDON — For six years an Orthodox couple has been seeking the return of their daughter now eight years old who suffers from Down's Syndrome but the court has ruled in favor of her Catholic foster parents. In the case which a top judge described as the most poignant he had ever heard, the Court ruled for the foster parents who have cared for her, now 8, since she was 17 months old.

The judges decided that the "attractive and affectionate little girl" viewed her foster

parents as her real or psychological parents and was "exceptionally attached" to them.

One judge expressed appreciation for the rituals of Orthodox Judaism and said that the child's birthright was an important factor but her future welfare was the paramount consideration.

The girl's mother had serious health problems and a placement with Jewish foster parents could not be arranged so she was sent to the Catholic couple initially as a temporary measure.

Lifeguards strike, 5 Israelis drown

JERUSALEM — A strike that has casualties is the one by lifeguards as five Israelis drowned over the weekend and another was seriously injured.

More than 200 lifeguards

refused to show up for work, demanding a 30 percent increase in salaries.

Yet guards at the beaches of Tel Aviv, Haifa and Acre were not on strike, having worked out a wage agreement.

HOW TO KILL A BUSINESS IN TEN EASY STEPS

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

On Golan

Israel seems ready to yield

DAMASCUS — The ball is in Israeli hands as Syria has insisted that peace with Israel depends on the return of the Golan Heights. The indication is that the final solution may be just how much of the Golan Syria is demanding. Its western heights overlook the Jordan Valley from which in the past Syria continued to lob shells into Israeli villages.

When the Israeli army retook the Heights it pushed the Syrian army back to the point where Damascus could be viewed in the distance, less than 20 miles away.

Prime Minister Barak has expressed willingness to yield the Heights but just how much of it is the question. At one point Israel held only a western fringe to protect its villages below from frequent bombardments by Syria.

Meanwhile Syria has agreed to a visit by a group of Israeli mayors, an indication of a warming of the ties between the two countries which technically are still at war.

The Israeli Jewish and Arab mayors expect to make the visit next month and the visit will be the first official one since the joint multilateral Mideast peace talks in Madrid in 1991.

Prime Minister-elect Barak has made overtures to the Syrians on resumption of peace talks and Syrian president Hafaz Assad has described him as "trustworthy."

Golan settlers already see the writing on the wall and are conceding that peace could mean their eviction.

Conversion problem solution available

KARMIEL, Israel — The first joint Orthodox-Conservative-Reform Institute for Jewish Studies opened here several months ago and enrolled 30 immigrant candidates in their early 20s in part-time, three evenings a week sessions, designed to qualify them for Orthodox conversion after a year. Two more such centers are scheduled to open at Ra'anana and Beersheba.

The Institute's board is composed of representatives from the Reform and Conservative movements with respected "non-representatives" of the Orthodox establishment.

The outgoing government has provided \$1 M for the institute.

Israeli Orthodox have acquiesced in the inclusion of Reform and Conservative instructors as long as an Orthodox beth din awards the students at the conclusion of their studies. Amnon Shapira of Bar Ilan University who was involved principally in the effort explained that "we don't take one step without consulting with the Chief Rabbis. So far they have given us their blessing. They are not happy, but they do it."

Bobby Brown, Netanyahu's Jewish affairs adviser, believes the rabbis have no choice. "If they want the conversions done in Israel according to halachah this is the best they are going to get."

Palestinians murdering Americans to be sought

WASHINGTON — Palestinian terrorists who have murdered 12 American citizens since the signing of the Oslo Peace Accords and who the PLO has sheltered may finally be brought to justice as the U.S. Senate has passed its first-ever such legislation. Most of the 23 Palestinians who were involved in such attacks and have been identified roam freely in PLO areas, at least five of whom are in the PLO police force.

The House will consider the legislation shortly.

The Zionist Organization of America which has pursued such action has received plaudits for its determination to make Arab murderers pay for their crime. It blames the Clinton Administration, pointing out that it has been pursuing other similar cases with great determination but not against PLO activists.

The ZOA has now launched a campaign against desecrations by Palestinians of ancient Jewish cemeteries in Israel.

Hadassah is challenged on Clinton honor

TEL AVIV — A threat to cancel their memberships in Hadassah has been made by a group of Israeli members outraged at the award to Mrs. Clinton at its forthcoming convention of its Henrietta Szold Award. They are calling for a membership card burning on July 14 at Hadassah headquarters in New York.

Leading the fight is Suzanne Pomeranz who wrote to President Marlene Post to express her shock that Hadassah "would stoop so low as to invite an enemy of the Jewish people, an enemy of Israel, to receive the most coveted Hadassah prize."

Pomeranz identified herself in her letter to Mrs. Post as not having been raised in Hadassah and that her mother is not Jewish. "I have come to an appreciation of Judaism late in life. But I

am a Zionist and my desire to be a member of Hadassah came from a heartfelt desire to connect with Israel. When I joined the Chapel Hill (home of the University of North Carolina) chapter back in 1987 I was excited and proud to be a member of this outstanding organization. I am a strong Zionist — in fact, now I am a citizen of Israel and make my permanent home here in Jerusalem (the capital of Israel you may recall)."

She concluded her letter with the admonition that "Israel will survive this public condemnation by Hadassah, but Hadassah will not, as I and many others like me across the United States and the world withdraw our memberships and support if this award is actually given to Mrs. Clinton."

Mrs. Netanyahu wins this time

JERUSALEM — It may be said that Jewish women won an important battle as Sarah Netanyahu's letters and tape conversations with her first husband will not be made public. The Family Court in Ramat Gan ruled that Doron Neuberger, 39, her first husband may not publish kiss-and-tell memoirs about their marriage.

The court said he could publish a book about his marriage to Mrs. Netanyahu but may not include the letters and tapes.

Rabbi visits Berenson, no hope for her freedom

NEW YORK — Rabbi Marcelo Bronstein who travelled to Peru with Rev. William J. Nottingham and Sister Eileen Storey to visit imprisoned Lori Berenson believes that chances for her freedom currently are nil. He told The Jewish Week that not until Peru had worked out its situation with the rebels Ms. Berenson's release is impossible.

Berenson, 29, insisted on her innocence to her visitors.

"I didn't find a drop of bitterness or anger, just lots of pain and sorrow," said Rabbi Bronstein. After an hour the visitors were led out after they embraced Ms Berenson.

"I promised I will come back," the rabbi said.

He left books of chassidic tales and poetry. "She's thirsty to know what's going on in the world. She feels useless." He said he's worried about her spiritual and psychological health.

RAF Bomber gets a decent burial

LONDON — The body of RAF bomber Sergeant Benjamin Bloom who was shot down in France in 1944 has finally received a Jewish resting place. When the Gestapo discovered his body they removed his identity discs and a Magen David and did not hand them over to the Red Cross. The bodies of his crew were buried in the parish cemetery at Rieux but his was left in a temporary grave in a field and was later discovered by a farmer who buried it alongside his comrades.

It was not until three years ago that his family found out where he was buried.

The consecration ceremony was attended by members of his family and representatives from Britain's Association of Jewish Ex-Service Men and women.

Obituaries

Rabbi H. Kummer headed chaplains

MALDEN, Mass. — Rabbi Howard Kummer, president of the National Association of

Jewish Chaplains, is being mourned. He served Temple Ezrath Israel here.

Eileen Bernard, a JWB official

NEW YORK — Eileen Bernard, vice president of the Jewish Welfare Board during World War II, is being mourned. She was a member

of the board of directors of the Women's Division of the Jewish Federation and the American Jewish Committee.

Leonard Stavisky succumbs at 73

WHITESTONE, N.Y. — Leonard Price Stavisky, former professor of history and government who was a longtime Democratic legislator in Albany, died at the age of 73. From 1945 to 1979 he taught history and political science at Colgate University,

Long Island University, State University of New York and Virginia Polytechnic Institute and State University at Blacksburg, Va. Later he was an adjunct professor of political science at Columbia's School of International and Public Affairs.

Death notice

Rabbi Howard Kummer

We record with sorrow the passing of our beloved colleague. He was Rabbi of Temple Ezrath Israel in Malden, MA for many years until his death. He was President of the National Association of Jewish Chaplains at the time of his death. We extend our heartfelt con-

dolences to his wife Nancy, children Rabbi Judy, Naomi and Daniel, brother Seymour and to all who were touched through his rabbinate. Rabbi Seymour L. Essrog, President Rabbi Joel H. Meyers, Exec VP The Rabbinical Assembly

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Once poor, now he aids the poor

By MARVIN MIGDOL

WACO — Bernard Rapoport has recently been selected a member of the Horatio Alger Association of Distinguished Americans, an organization that annually recognizes people who personify success through hard work and courage. The insurance mogul and philanthropist has been a very generous patron of Jewish causes, especially those for Israel, and a major benefactor of education.

In 1998 *Fortune* named him one of the nation's 40 most generous philanthropists.

Rapoport is not only one of the United States' wealthiest persons, but also one of the most quietly powerful. He has long been active in the Democratic Party.

Born July 17, 1917, in San Antonio, he was the son of a Russian Marxist immigrant, David. His father was caught up in the Russian Revolution in 1905. He was exiled to Siberia for distributing writings against the czar and condemned to death. However, he escaped in 1910, walked hundreds of miles to Belgium, surviving due to the kindness of strangers along the way.

Relatives helped him to come to the United States and he settled in San Antonio. Rapoport's mother, Reva Feldman, the daughter of Hasidic Jews, came from the town of Sevastopol on the Black Sea. Her family ended up in Fort Worth and they met when her father, a kosher butcher, went to San Antonio.

The elder Rapoport barely managed to provide for the family, selling blankets from a pushcart. Bernie especially remembers 1923, when the family was evicted from their house. He told this reporter that he also sadly recalls Depression years when their utilities were disconnected.

"My father was my hero. Both parents spoke Yiddish and English. My father also spoke Russian and Spanish," he said. "They spoke Yiddish when they didn't want me to know what they were saying."

Poverty was only part of his adversity. A car hit him, rushing home from Yom Kippur services, when he was 13. He was bedridden for a year and a half, but was graduated from high school with the help of tutors. The injury didn't stop him from graduating in the top 1 percent of his class, but it left him with a permanent limp that kept him out of military service.

He graduated from the University of Texas in Austin. He and his wife, Audre, have made multimillion-dollar gifts to UT. Rapoport is a former chairman of the UT board of regents.

How did he make his millions? By selling life insurance to union members while headquartered in a right-to-work state. In 1950 he started a career as an insurance salesman. A year later he and his wife's uncle founded the American Income Life Insurance Co., which became a very big success. The business was started with a \$25,000 loan and in 1994 it was sold for \$563 million. He stayed on as chairman of the board. Theodore Bikel is also a board member.

Last year he donated \$15 million to his alma mater and \$5 million to the Jerusalem Foundation. Incidentally, he drives a 1993 Ford Crown Victoria.

The Rapoport family still find time to frequently visit elementary schools in Waco (mid-way between Dallas and Austin) to read to children. He is 81 years old and six feet tall.

"Being Jewish carries an extra responsibility," he told me. "But we are not as much attuned to that today."

His gifts to the Jerusalem Foundation provide scholarships in Israel, support day care centers, and the zoo. Between 1989 and 1995, the Rapoport Foundation contributed over \$9 million to many organizations, including the U.S. Holocaust Museum.

"If you were prime minister of Israel what major change would you make?"

"I liked Rabin's approach. Judaism and peace are the same. We need to be more conciliatory toward Arabs and vice versa. Israel has gone further than taking the first step," he stated.

Hillary Clinton has called him to get his reaction to her interest in a U.S. Senate, New York campaign. He told her that it was a bad idea. Rapoport admires her, however.

American Income Insurance Co. has over 2 million union members and more than \$12 billion in life insurance in force.

Rapoport told me that as a youngster, reading about the rich and the poor, he could not understand why people who have a lot of money aren't willing to share it. He commits himself to that philosophy today.

Shoah insurance outcome cloudy

By ED STATTMANN

Reprinted from the *Indiana Jewish Post & Opinion*

BLOOMINGTON, Ind. — Whatever you may read in news articles about efforts of an international commission to resolve the unpaid claims of Holocaust victims and their survivors, don't get your hopes up.

That's the word from Joseph Belth, an Indiana University professor emeritus of insurance who has long been a gadfly to the insurance industry.

"I think the articles should not be the basis for any kind of optimism at all," says Belth.

Belth has been publishing a newsletter about the insurance industry for more than 25 years. He devoted his September 1998 issue to the Holocaust claims. "I made the point in there that all this is going to be done in secrecy, and that's what's happening," he says.

He noted that Undersecretary of State Stuart Eizenstat recently urged that no sanctions be imposed against insurance companies trying to resolve the claims because that would undermine the work of an international commission.

"I have the greatest respect for Stuart Eizenstat," Belth said. "He's saying let the process take its course." But Belth is not at all sure that course will reach a just and fitting conclusion.

Belth said a decision by the International Commission on Holocaust Era Insurance Claims that families be paid the real value of their policies to compensate for post World War II currency devaluations sounded good, but it also sounded vague and might undercompensate claimants who made their claims before the devaluations but who remain unpaid.

"If the person was a claimant in 1945 and the currency devalued in 1947 and they were still not paid, should they be penalized for currency devaluations that occurred after they filed their claim?"

He said there is no simple way to pierce the veil of secrecy. The National Association of Insurance Commissioners has representatives on the international commission, but the NAIC is not subject to the Freedom of Information Act and the commission probably isn't either. The NAIC represents the officials who regulate insurance in all 50 states. Lawrence Eagleburger chairs the international commission.

The NAIC issued a news release May 5 saying the commission had made "significant progress" during a two-day meeting in London, but the statement didn't say what the progress consisted of.

The commissioners could bar insurance companies and their U.S. subsidiaries from doing business in their states, a step Eizenstat said would create litigation delays.

The commission also has representation from the World Jewish Congress, the World Jewish Restitution Organization and Israeli insurance regulators.

The World Jewish Congress representative, Elan Steinberg, "will not return my calls," Belth says.

Steinberg had said that insurance companies not working with the commission might be subject to sanctions.

Eizenstat said five European companies participating in the commission have contributed \$90 million toward claim resolution and humanitarian issues.

"Ninety million is a pure token. It is nothing," Belth said. He has calculated that if only half the five million or six million Jews killed in the Holocaust owned life insurance, and

each for only a few thousand dollars, applying a modest interest rate for more than 50 years since then, the amount involved would exceed \$200 billion, not counting other kinds of insurance.

Besides, he wondered how accessible even the \$90 million is to claimants. The five companies involved in the fund include Allianz of Germany and Assicurazioni Generali of Italy.

"I was really bent out of shape concerning that business with Allianz," he said. "They insisted in front of a congressional committee that the report of their auditor, the Arthur Andersen firm, would be released the next month publicly. That testimony was in February 1998. It's still not public." Not only that, Belth said there is a strong suggestion that Allianz determined the scope of the audit, making it a less than independent audit.

As for Italy's Generali, that company set up a \$12 million fund headquartered in Jerusalem.

"I still can't find out anything from that outfit," Belth says. "I tried to find out what forms would have to be filled out to make a claim under the Generali fund. They will not send me a form since I'm not a claimant."

Belth got a rebuff, but doesn't know from whom. The responding official answered with a scribbled signature, no printed name.

"The Generali fund in Jerusalem does not have a street address, a phone number or an e-mail address — only a post office box," Belth says. "This is what is known as operating incognito."

Besides Allianz and Generali, the companies who put up the \$90 million fund are AXA of France and Winterthur and Zurich of Switzerland.

The executives of insurance companies conspired with Nazi leaders to deny insurance benefits to German Jews, including insurance proceeds from damage during the pogrom of Nov. 8-10, 1938, generally called "Kristallnacht," according to research by a company that looked into the events of that era.

Belth says the insurance companies are primarily the ones with records of any claims and they are and the commission are making their decisions in secrecy and seem to be playing a delaying game while many of the older claimants die off, even though some of them have families who will continue to press their claims.

One claimant, a Miami Beach ophthalmologist who was born in Prague stated, "I urge you to be skeptical of the insurers' smooth presentations. Their practice to date is to make technical but misleading pronouncements and recede trench by trench only after someone else establishes a fact they cannot deny... The insurance companies themselves cannot be relied upon to accurately complete this job."

Allianz has said its audit will show that many policies were canceled or cashed in by Jews as the Nazi oppression grew and so just a small number of policies remained uncollected after World War II. Generali said its board chairman is an Auschwitz survivor who wishes to see justice done.

The Winterthur company's lawyer told the NAIC the company was trying to find the names of additional claimants but that "it would be inappropriate and unnecessary for examiners from state insurance regulators in the United States to examine Winterthur Life's records in Europe." WJC's Steinberg called the Winterthur letter "obscene."

Media Watch

'Star Wars' sends wrong message

By RABBI ELLIOT B. GERTEL

No movie has been more hyped than George Lucas' Star Wars "prequel," *The Phantom Menace*. A mega-industry has been spawned in



the promotion and merchandising campaigns that attend this film.

The concept is textbook marketing: to capitalize on the popularity of an all-time hit sci fi flick by looking back at the "family tree" of its characters, human, "primitive," and robot. *TV Guide* got so much into the frenzy that it actually offered foldout pages for the "genealogy" (June 12-18, 1999).

Now I have to admit that the computer-drawn cities and characters, coupled with old-fashioned hand-animation, and every other trick in the cumulative arsenal of special effects, as perfected over the last 15 or 20 years, are marvelous and most effective. But to what end?

There is no memorable character in the entire film. The persona are either plastic or all-too-self-consciously intended as counter-stereotypes. Some of the machines have more soul than the humans, with the one exception of the little boy's mother, who was given a little meat on the film's all-boney dialogue.

This is one of the few movies that disproves the old adage about never trying to upstage children or animals. A large menagerie of animal-like creatures and a cute little boy are shown up by a mute piece of hardware cum hard drive. There's just not enough script to feel anything for the characters.

The Phantom Menace does not offer much of a storyline, either. It is the typical cops-and-robbers escape and rescue picture, invaded by endless scenes of sword play and military combat that are derivative of old costume dramas and war flicks. True, at times Lucas brings his tremendous and formidable powers

of imagination to the old-fashioned genres he has appropriated, but not as often as the picture would want us to believe.

The only remarkable image in the war scenes that stayed with me was a vision of thousands of ground-troop robots being transported to position and then activated into battle. (I have to admit, however, that I am not familiar enough with science fiction trends to know whether such images originated here.) Most striking, as well, were the architecture and mechanics of "taking the floor" in the cosmic Senate house.

What is the message of this

will guide us."

Much has been made in Jewish papers that a lead character, a queen held hostage in her own land and then ruthlessly pursued outside it, is played by a Jewish actress, Natalie Portman. But I cannot be impressed with such a "Jewish" connection, which might one day be stretched to afford the movie the status of being a bona fide commentary on the Pesach story. Portman is given no more room to act or occasion to be insightful than Liam Neeson, Ewan McGregor, or any of the others.

In the main, the movie is a vacuous hybrid between *The*

Whether or not they see a compelling plot or identify with any characters, some patrons and critics charged that the movie casts racist and anti-Semitic aspersions. I do not understand where people might get those ideas. One of the betraying officials is given an Asian accent, and seems to have less nose than the other "alien" creatures. Young Skywalker's oppressive master is a computer-generated character with a big nose reminiscent of Dickens' greedy Fagin, at least in the minds of some viewers. African-American viewers who have seen caricature of Caribbean blacks in digitally-created erratic sidekick Jar Jar Binks may have the most reason to complain.

film? Certainly no one can take home much from the trite self-help phrases that spot the story, though, thankfully, only a few times: "Be mindful of your feelings," "Your focus determines your reality." Someone obviously decided that a few Buddhist phrases snatched out of context can go a long way toward attracting the "spirituality" enthusiasts and toward getting the movie labeled as a foray into the sacred. Then we have repeated, also a few times, catch-words to the effect that "the Force

Muppet Show and a video game.

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reminiscent of Dickens' greedy Fagin, at least in the minds of some viewers. African-American viewers who have seen caricature of Caribbean blacks in digitally-created erratic sidekick Jar Jar Binks may have the most reason to complain.

My take on the alleged stereotypes is that the filmmaker does seem to want to satirize bigotry itself by suggesting that as planets become smaller people (and other creatures) have to work together and get beyond antagonisms and prejudices. But I do understand how the movie has raised some eyebrows and pricked up the ears of those sensitive to stereotyping of any form or suggestion.

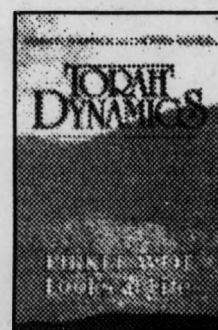
Yet any concerns about caricature and vacuous storylines fade into insignificance in the face of the disturbing — and dangerous — message with which millions of adoring fans will have left the theater after having seen this film. The motif of this movie that comes across loud and clear is a most unfortunate one. We are told at least three times that the boy, Skywalker, must be the "chosen one" to bring "balance" to the Force because his blood is high in concentration of cells

from a near-extinct but superior species of tiny life forms. Some have gone so far as to compare this to the biblical messiah concept.

Francis Ford Coppola once suggested that because Lucas' *Star Wars* trilogy struck a chord with so many people who adapted its vocabulary and ethos, the themes of the films ought to be turned into a religion. But what kind of religion culminates in the belief in people who have superior blood cells? Isn't this perilously close to the belief of certain New Age groups, beginning with Alice Bailey and others, that the world depends on a coterie of "superior souls" to guide it toward "higher consciousness?" And what about the "biological" theories in Hitler's Germany?

Are *Star Wars* groupies being prepared to buy into such theories, past and future? Shouldn't Lucas consider revising — or, rather, renouncing — such concepts in the two promised sequels to the prequel? Maybe the development of more affecting persona and storylines depends on emphasizing literally the importance of building character rather than inheriting certain kinds of blood cells.

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Jewish Theater

The Gathering

By IRENE BACKALENICK

I've watched the new Arje Shaw play, "The Gathering," go from its earlier staged reading to full-scale recognition at the Jewish Repertory Theatre,



in a production which stars Theodore Bikel. In fact, the play is getting a good deal of praise, including a rave review from *The New York Times* this week.

Does "The Gathering" warrant its accolades? For my money, it is an intriguing — and indeed significant — play. It weaves together numerous Jewish issues, while at the same time creating a warm Jewish family whose members interact realistically.

But the play is not without its flaws. Playwright Shaw has taken on such a monumental task — covering such a range of contemporary Jewish issues — that, at times, the burden all but sinks the ship. The play's first half, which focuses on family life, is spelled out in solid, human interac-

tion. But the second act is weighed down by polemics.

The play concerns the controversial "Bitburg incident," the 1985 trip of President Reagan to the German cemetery where Nazi soldiers were buried. (It was, we recall, an incident which outraged many Jews, and, at the very least, showed an insensitivity on Reagan's part.) But along the way, Shaw explores numerous other contemporary Jewish issues — assimilation, Jewish identity, family values, and attitudes toward modern Germans, among them.

All Shaw's characters are believable — and their exchange around the dinner table crackles with warmth, humor and sudden angers. The grandfather-grandson relationship is particularly endearing. His family includes a father who is a Holocaust survivor, a son who is a speechwriter for President Reagan, a daughter-in-law who is a Jewish convert, and a grandson preparing for his bar mitzvah. The main conflict revolves around the son's plan to go to Bitburg as a member of Reagan's staff, a plan that outrages the other family members.

Believable though the first-act family scenes are, the sub-

Continued on page 14

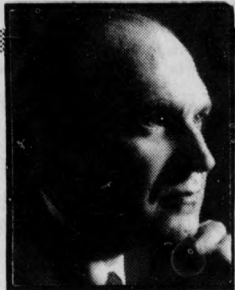
As I Heard It

Soul and schlock

By MORTON GOLD

Several months ago Tara Records was kind enough to send me a box of CD's for review.

While I still have a few left



to listen to, I have already commented on the ones that seemed interesting to me.

I am now nearing the bottom of the pile.

This column will concern itself with two very different CD's coming from different worlds. Solar systems would be more accurate.

The first is called simply "Mazel Tov! Klezmer Music for a Jewish Wedding and Other Joyous Occasions." And so it is.

It features a group called the "Neshoma Orchestra" (516-569-4949). The appellation is accurate because *neshoma* means soul in Hebrew.

There is no booklet with this CD. It would be nice if there were some information on this New York-based group.

Judging by this recording alone, I would recommend them for employment at any "Jewish wedding or other joyous occasions" as advertised. This particular CD features seven musical medleys. All are well played, characteristic and enjoyable. The word traditional best describes the contents.

There is also an accompanying sheet music booklet for this recording available through Tara Publications (1-800-TARA-400).

The numbers after the selections indicate the page number in the booklet.

This CD is definitely recommended.

It is what it says it is and it does it well.

The other CD under review is another matter entirely.

It is not for grownups, and while it does have a Jewish orientation, it doesn't do anybody particular credit. The group goes under the name of "Shlock Rock Greatest Hits;

The "Early" Years 1986-1990.

Schlock is an accurate description of the performers and the contents of the CD. The word "early" must refer to that stage in their careers when they essayed this material.

I am a very patient person. Patience may be my greatest vice.

However, I could bring myself to listen to only half of the "songs" on this CD. This is a family newspaper so I will limit myself to the most objective remarks I can muster while conveying my non-objective feelings about the material and performers alike.

If one is looking for taste or quality, do not look or listen here. It will not be found.

Like the Neshoma group the "artists" are located in the New York area.

Since it takes all kinds, they may be reached at: 1-800-233-9494.

According to the booklet with the CD the "Schlock Rock" group has 16 CD's at last count. While there are many individuals identified with this particular release, the chief culprit, err guiding light seems to be one Lenny Solomon.

Most of the information in the booklet concerns where the songs were recorded, the identities of the engineers and the producer and arranger of each.

The participants and creative souls are all lumped together on one page.

This tells the listener what seems to be the most important aspect of each "song." I was able to endure only the first eight cuts but my reactions, while brief, will give the reader sufficient clues to the contents.

The first cut is called "I Love that Old Time Torah Scroll." This first piece could serve as a musical poster for all that is wanting in American Jewish life. Something is indeed rotten, but not only in Denmark.

The singers have no voices, for openers, the harmony and rhythm are dull and repetitive. I couldn't find any redeeming social, musical or religious values in this piece.

The second cut is called "My Menorah." All that I can write is that if you have a slow witted seventh grader, prob-

ably male, this is for him! "Ma-ma-ma- ma Menorah" Indeed.

This "tune" then proceeds into a rendition of Maoz tsur followed by some dialogue which seems to poke fun at ourselves. Some may think it funny; I do not.

The third cut is: Ba-ba-bar-banel. It recalls the doo-wop style of the 50's. I couldn't make out the lyrics; I do not think I missed much.

The fourth cut is called "Rashi (To Unite All Jews-1990.)

This selection wasn't all that bad, for this genre. I suspect that Lenny Solomon should get the credit here. The piece fades out rather than ends, as many 50's popular records do.

Number five is called "Am Yisrael Chai." It somehow proceeds to Oseh Shalom. This cut is bouncy in a juvenile sense.

I wonder what would happen if the "composer" discovered other triads besides one and five? This selection will not only impress any musically challenged seventh grader but their older brother (or sister) in a suburban confirmation class.

No. six is called "Under The Chupah" This is at least educational.

Number seven is called "Every Bite You Take." It is a kind of satire but is not particularly effective and lasts too long. "I'll Be Watching You." The purpose may be worthy but frankly this just "ain't" the way.

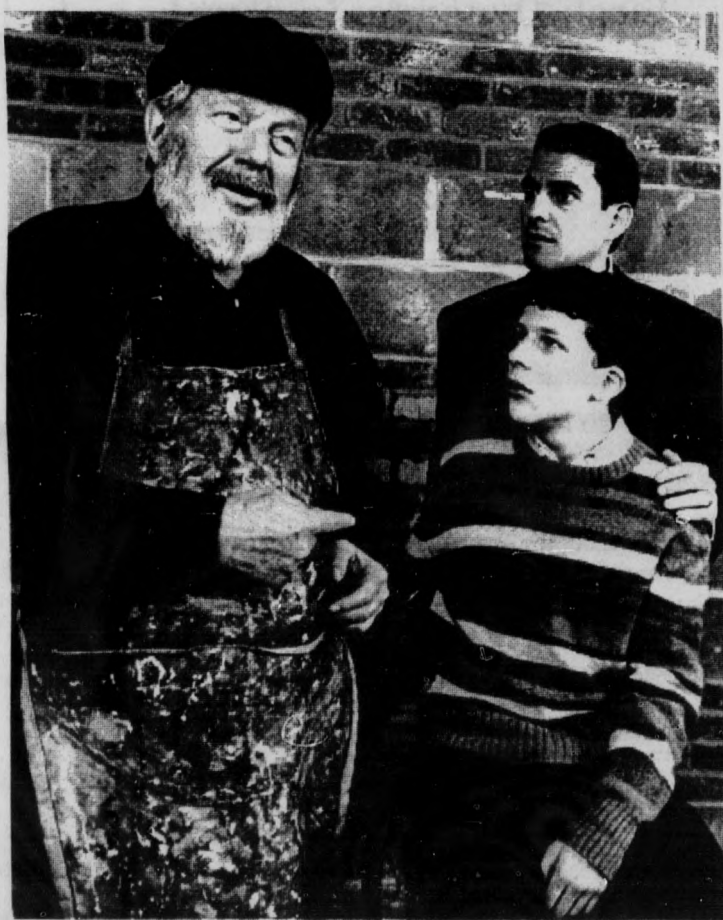
I cannot bring myself to comment on the musicality or vocal quality of the singers. Let me count the ways (to myself.)

The eighth cut is called Achashveroth-Purim Torah." I suspect that many temples actually have hired this group to "entertain" their students at social events in the metropolitan New York area.

I recall the Santa Claus joke in which a kid tugs at Santa's beard and Santa cries out, "Vos art aych az a Yid macha lebn?" Roughly "Why should you care if a Jew makes a living?" So far be it for me to question if this group makes a living.

Obviously with so many CD's on the market somebody

Continued on page 12



Theodore Bikel, Robert Fass and Jesse Adam Eisenberg in "The Gathering."

Milk, Honey & Vinegar

Grumbling, but glad

By JUDY CARR

I saw her as the bus I was travelling in went past the army offices, a small slight figure in army uniform, a girl with a dark brown skin, an Ethiopian girl soldier.

This is a miracle. Not so many years ago the Ethiopians were airlifted into Israel, from a prehistoric way of life into modern, westernized, democratic Israel. The press wrote the usual horror stories about their troubles as newcomers. They were treated as nuts, unable to live normally.

But they made it — they made it in the modern state. The press are still doling out awful stories about their problems. This girl soldier is evidence that black Ethiopians from pre-history are now Israelis.

It happened with most of the communities that arrived in Israel. Panic and despair on arrival. Prophecies of doom and gloom. Bit by bit the immigrants sorted themselves out and found work, set up businesses and married and brought up children. The kids also adjusted fine and made friends and learned Hebrew.

Oh, did you read all those stories in the papers about the alienated kids turning to crime? Not the kids I know. Not the Russian girl who came at the age of 16 and took her school diploma a year later and went into the army.

There never was a more miserable set of immigrants than the British I arrived with. Sitting around moaning that they could not make friends, could not find work, being sorry for themselves.

Some of them went back to England, to grumble over there, but many of us stayed (including myself) and we got sorted out, found apartments and work and friends.

About a year after my arrival I was so crowded with friends I had no time to greet them as they came around to my door.

The picture is not all so rosy, or so dark as it is made out to be. We did not get rich. We did not expect to. We led good lives on what we had.

Did we grumble? Of course we did. Isn't grumbling the Jewish malady? Ever since the time of Moses. If a Jew is not grumbling then he must have a terrible problem and should be taken straight

away to the analyst.

Am I telling you, as your Shaliach does, to straight away pack your bags and come over to dance the hora in the streets of Tel Aviv and sing folk songs on the kibbutz?

Israelis don't do these things any more. They carry briefcases and mobile phones and wear suits and ties. Aliyah should be carefully planned and a study made of your prospects of finding a job or starting a business and what an apartment costs.

About Books

By JACK FISCHER

There is an interesting photo taken in 1998, in which a Hassidic Jew places his cellular phone up to the Western Wall so a relative in France can



say a prayer at the holy site. The way in which technology will shape the next century is at the core of *The Lexus and the Olive Tree: Understanding Globalization* by Thomas L. Friedman.

By globalization, the author means the world integration of finance markets, nation states, and technologies within a free-market capitalism on a scale never before experienced. Farrar, Straus, Giroux (\$28.50, this month).

Indiana University Press recently published *Spectacular Suffering: Theatre, Fascism, and the Holocaust* by Vivian M. Patraka. This is a complicated book and certainly not for the beach. The author explores questions regarding the application of theory on performance as it relates to the Holocaust. (this month, n.p.a.)

Our secretary of state is the subject of a new biography published by Henry Holt, *Madeleine Albright: A Twentieth-Century Odyssey* by Michael Dobbs. Of particular interest is the author's explo-

Every immigrant gets help.

Perhaps you say "In America I never needed anyone to help me. Why come to Israel to be a case?"

Case or not, people are looked after here and assisted to settle.

Come and have a good time with the rest of us. It can be hilarious. It can be tragic.

But most of us are glad that we came, and glad that we stayed.

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61 063 Israel

ration of his subject's Jewish roots. (\$27.50).

From the 1920s to the 1950s, Fannie Hurst was one of our most celebrated literary figures. In August, Times will publish a biography of Hurst, who came from a middle-class Jewish family in St. Louis. *Fannie: The Talent for Success of Writer Fannie Hurst* by Brooke Kroeger is an important addition to our understanding popular culture.

Why do we need two biographies of George Lincoln Rockwell, the ex-"Führer of the American Nazi Party." Yet that is the case with the publication of *American Fuehrer: George Lincoln Rockwell and the American Nazi Party* by Frederick Simonelli. University of Illinois Press (this month, \$29.95); and *Hate: George Lincoln Rockwell & the American Nazi Party* by William H. Schmalz. Brassey's (this month, \$27.95).

The story about Jews being forced into a new diaspora in outer space, to escape Ukrainian neo-Nazis is the plot of a new work of fiction titled *Planet of the Jews* by Phillip Graubert, Creative Arts (June, \$13.95).

Last month, Duquesne University Press published *New Talmudic Readings* by Emmanuel Levitas, translated by Richard A. Cohen. (\$25).

Suny Press will publish two important books on Israel: *The Elections in Israel 1996* by Asher Arian and Michael Shamir, editors (Sept., \$25.95 paper, \$75.50 hardback); and

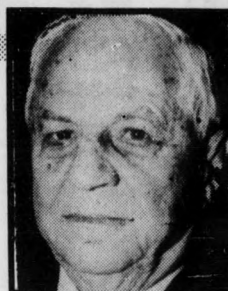
Continued on page 14

Fleishman's Flight

Opportunities

By ALFRED FLEISHMAN

In one of my last columns I had written about the wonderful or at least great opportunities that religious party might have under Barak.



However, in a recent article in the *Jerusalem Post* there appeared an item which spoke of nothing but trouble with the Shas party if it insisted on some of the projects that were visible to the writer.

In the first place there was a mention of the fact that Shas was now more inclined to feel its oats rather than cooperate with any feeling or desire that Barak or Israel may have for any kind of peace or cooperation in the days ahead.

In the first place there was the desire or demand, for at least the post of one of the ministries. Lacking that they wanted at least the Minister of Finance. That sounds a little nutty to me.

Here is a party that just got rid of its long time leader. It seemed only yesterday, its leader was booted out because he did not seem to know how

to run a department of the Israeli government, certainly not the Finance Department, without his hand being crooked.

How Shas could demand these offices, that require the highest degree of honesty, after that record, is beyond me. How Barak could yield to such a high level of such pressure is beyond me, as it must be to some others. I hope not!

In another item of the *Jerusalem Post* there is a review of a book written by a professor of a great college in Israel about how the city of Jerusalem could be divided to satisfy the Palestinians and the Israelis. The whole thing was not understandable to me.

But I knew of only one way, if at all. That would be to divide the city up pretty much as New York City is divided. Into boroughs such as Manhattan, the Bronx, the Bowery, etc. Each has one mayor of New York, the others have presidents or whatever. I don't propose this as a solution but I am sure that nothing will prevail unless the city as a whole is governed by Israelis.

After so many years what will satisfy the Jewish people? I wish I knew!

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63141.

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Heartbeat to Heaven

By RHONDA CLOOS

Thursday, April 30, 1992 began as a routine workday. I awoke, got dressed, and said goodbye to my husband, Mark, and our 2-and-a-half-year-old son, Michael. I dashed out the door to arrive just a few minutes late for a meeting.

That day I didn't feel too well, sort of dizzy and blah and "insulated," as if trapped in a thermos jug. What should I expect, I thought, I'm eight months' pregnant, 40 pounds heavier; naturally, I'm hot, sluggish, and nauseated.

My morning meeting was uneventful, a pleasant change from the typical high-stress sessions at the medical center where I served as marketing director. Toward the end of the meeting, a colleague asked, "How are you feeling these days? You must be getting close to your due date."

"Pretty good," I sighed, "until today." I always sighed when I was pregnant — my way of breathing for two.

Around lunch time I had the first inkling that something was wrong. Usually my baby kicked, as if to remind me, "Hey, mom, it's time to eat, eat, eat." But there was no kick. Oh, the baby must be feeling under the weather too, I assured myself.

I waddled to the hospital cafeteria and selected dishes by process of elimination, looking down the line and saying, No, no, no, yes! (The food-service version of duck, duck, goose.) The goose I picked that Thursday was taco salad. Anyone who wonders how a person can eat a taco salad while nauseated should just ask a pregnant woman.

I gobbled down the beans, lettuce, tomato, grated cheese — everything but the container — and topped it off with a soda. A pint of sugar would wake even the sleepest baby, right?

Wrong. Now I was worried.

At that moment, one of my "mom friends" called. We were planning the end-of-the-year picnic for Michael's temple preschool, and Julie wanted to discuss some pressing details.

As we deliberated whether or not we should hire a clown, I slipped in the fact that baby hadn't moved all morning. I expected Julie, one of the most easy-going people I knew, to tell me to stop worrying. She didn't.

"Rhonda, maybe you'd better call your doctor," she said. "This worries me." I knew that if Julie was worried, I was in trouble.

I decided to call my husband. Certainly he would calm my nerves.

"Mark, the baby hasn't moved all morning. I'm frightened!" So much for a subtle approach.

"Well, that's probably okay," Mark, the calm one, replied. "Call the doctor and call me back when you know more."

When I hung up, I made one more attempt to get baby to move. I lowered myself to the floor of my office, lay on my back, and waited for a kick or two. My abdomen remained still. Even worse, it looked flat. Enormous, but flat. I phoned my doctor.

I had wanted him to tell me not to worry, that babies sometimes go a while without

moving. Instead, he said he'd call Labor & Delivery to tell them I'd be coming to see if they could find the baby's heartbeat. IF!

Sobbing, I locked my office door, turned out the lights, and forwarded all incoming calls. I cried for an hour before phoning my husband once more. Then I cried for another hour, delaying confirmation of the terrifying truth awaiting me.

Finally, I dried my tears, combed my hair, freshened my lipstick, grabbed my leather-bound calendar, and emerged from my cocoon. To my surprise, Mark was standing outside my office, about to knock on the door. He had thought it odd that I had not called him back.

We walked in silence to Labor & Delivery, trying to look normal. When a colleague looked at us and said, "Going to tour the maternity floor?" I simply nodded. I didn't want to admit my terror.

When we entered Labor & Delivery, the head nurse, Laraine, was waiting for me. Waiting for me. In a hospital with more than 4,000 births, annually, the only thing the head nurse waits for is the baby's head to emerge. She certainly doesn't greet her patients by the elevator. Bad sign.

Laraine and I race-walked to the nearest empty bed. She placed the cold gel on my belly and prepared the fetal monitor. We waited for sound. Nothing. Where did my baby go? I started to cry.

Eventually the monitor picked up a very faint, slow heartbeat. Mark smiled cautiously. But the only heart beating inside me was my own. Our baby had died.

My doctor arrived and confirmed the death. When he switched on the ultrasound, he said, "Yes, this baby is dead."

"What is it?" I asked, referring to the baby's sex, which only the doctor knew. It was to have been a surprise.

"A girl," he answered.

The words echoed. Your baby's dead... dead... dead... a girl... a girl. I felt as if I'd been the runner-up in the "perfect family" contest. I could hear the announcer. "You almost had the perfect family, a boy and a girl. Instead you get a brand new washer and dryer." And a casket.

Twenty-six hours later, I gave birth to Caroline Esther, named for the Neil Diamond song "Sweet Caroline" and my late mother, Esther. My mind was racing with thoughts of my baby's soul. Since I could not care for Caroline as a mother, I wanted her soul to be cared for by a higher power.

I thought of my mother, who told me before her death that, one day, religion might be important in my life. "You never know when you'll need it," she said so many times. Visualizing the Hebrew inscription on my mother's gravestone: "May your soul find Paradise," I prayed that Caroline's soul would enter Paradise as well. This act was the first step back to my Jewish heritage.

While I was in the hospital, Rabbi Steven Folbert of Congregation Beth Israel in Austin phoned us several times offering to help. The day after Caroline's birth, the rabbi came to visit. He immediately comforted me with a hug, and instantly, I felt at ease. "I am sure that it's been hard," the rabbi said, confirming what I felt inside. "What happened? How far along were you in the pregnancy?"

I found that just telling him the whole saga was cathartic. As the story of Caroline's death unfolded before him, I began to actually believe — to accept — what had happened to our family.

Rabbi Folberg's genuine concern conveyed to me that my overwhelming sense of loss was normal. Unlike many people, some of whom could not comprehend our profound grief for "a baby you never knew" and others who minimized Caroline's importance when they said, "You'll have more babies," he understood how important it was for me to grieve for Caroline. I felt validated.

Before he left, the rabbi explained how Jewish law impacted a baby's burial procedure. "In Judaism," he said, "we don't have a funeral for someone who has lived fewer than 30 days." Recogniz-

ing my disappointment, he quickly offered to recite prayers at the graveside.

When Rabbi Folberg left, I realized that he had helped me understand, through tragic loss, the importance of a spiritual and religious connection to life. Caroline took on a new image. She had a Jewish soul.

The rabbi's visit had been especially meaningful because, although our son attended the temple's preschool, my husband and I were not affiliated with a congregation. Only later did we find out that friends who belonged to Beth Israel had alerted Rabbi Folberg of Caroline's death and impending birth. The congregation's efforts surprised us, and that was just the beginning.

The congregation reached out to our family even further by allowing us to bury Caroline in the temple's section of the cemetery. This, I realized, is what Judaism is all about. Our tradition teaches us to help others, and throughout history Jewish people have opened their hearts to their friends and communities. My husband and I have no family within a thousand miles, but the temple's actions made us feel a part of a larger family.

The time for a final goodbye arrived on Sunday, the third of May. It was a sunny spring day. I donned my maternity clothes for the burial and noticed how loosely they hung. Even little Michael exclaimed, "No more baby!" My sister and her family had flown in from Chicago to lend their support. We quietly entered the car. As we drove to the cemetery, I remember thinking that I was living a mother's nightmare. My nausea returned.

At the cemetery, I took my first glimpse of Caroline's frilly white casket. It looked like a lace-covered doll box. If only it were.

The burial was brief, and somehow comforting. The Kaddish prayer stirred up memories of my mother's funeral. I found strength in knowing that my daughter and my mother were now somehow connected, not in life but in death. As we prayed, I also thought of my grandparents; how they had traveled from Russia so that their family could observe Jewish traditions for generations to come. Now, during this time of enormous loss and pain, Rabbi Folberg's prayers were fulfilling my grandparents' wishes from nearly a century ago.

The prayers sparked something else inside me. They carried the message that Caroline's life was not just a loss; it was a gift. The memory of that gift would remain with me forever.

During the following week, a visitor brought a huge bag of goodies from the temple's Caring Community Committee. Inside we found chicken soup, wine, bread, even a candle. The congregants didn't want us to grieve alone. Temple members brought food from the grocery, dinners in plastic containers, books to read. Early on, in the midst of my strongest grief, I remember thinking that more than my faith in humanity was being restored. My faith was restored.

I wanted to become familiar with the congregants who had taken time away from their families to help mine. I attended Friday night services a week after Caroline's death and sobbed when her name was read aloud before the recitation of the Kaddish. As tears tumbled down my cheeks, I found that the temple's spiritual setting brought relief and comfort to my soul.

My family joined the temple several months after Caroline's death. The members became our extended family. I found myself looking forward to Friday nights, when I could sit in the beautifully lit sanctuary and pray. The passages in *Gates of Prayer* seemed to speak directly to me. They helped me accept that Caroline's death was a natural part of life.

I also found solace in the music, and soon began humming the melodies around the house. Knowing that these beautiful songs had long ago comforted my ancestors, I felt connected to something

Continued on page 14

Digest of the Yiddish Press

Faulting 'The Times'

By RABBI SAMUEL SILVER

Would the toll of Jewish lives in Europe have been smaller if the United States had been aware of the scope of Nazi bestiality? That ques-



tion was asked again in an article in the *New Yorker Magazine*.

The article touched upon the way the *New York Times* downplayed the Hitlerite atrocities. Why? Because the Sulzbergers had an unwritten slogan: "We're Jewish, but not too Jewish." The "newspaper of record" put some of the most brutal deeds of the Nazis on back pages in the paper.

In the *Algemeiner Journal*, Menachem Stern reviews the *New Yorker Magazine* piece and joins in the wonder of "what would have been if?" Unmentioned by him is the fact that the current publisher of the *Times*, Arthur Sulzberger Jr., has left the Jewish fold and was baptized as a Christian.

In the Knesset

At the opening of the 15th Knesset, the Israeli parliament, the secretary read Psalm 122, which contains the words, "Pray for the well-being of Jerusalem."

In the *Algemeiner Journal*, Naftali Kraus guesses that Ehud Barak, the new prime minister, selected that psalm to be read because it mentions the word *shalom* four times. In the paper we get a photo of a handshake between Barak and Netanyahu. President Ezer Weizman welcomed the newly elected delegates and introduced Shimon Peres to deliver a talk.

Orthodox members of the Knesset walked out when a mixed chorus of boys and girls sang some songs.

One touching moment was a father-and-son scene: Abraham Burg, who is a Labor delegate, escorted his father, Dr. Joseph Burg, the veteran Mizrahi leader, to his seat. Meanwhile, the *Journal*

reports that Netanyahu has been assured of fees in the high thousands of dollars for lectures in the U.S. His agent is the Washington Speakers' Bureau.

Indonesia's outreach

Indonesia, a nation with a large majority of Muslims, is about to establish diplomatic relations for the first time with Israel. (*Algemeiner Journal*).

For Pollard

Newly-elected U.S. Sen. Charles Schumer is preparing an appeal on behalf of Jonathan Pollard (*Algemeiner Journal*).

A high rating

The *Algemeiner Journal*, edited by a devotee of Lubavitch, happily announced that the Lubavitch yeshiva of Pittsburgh has received a high rating. It was accorded the school by the Council of American Private Education, which evaluates hundreds of private schools.

The council cited the yeshiva (which has two sections, one for boys and one for girls) for excellence in its secular curriculum, in its ability to involve parents and in the high quality of its teachers. The yeshiva was founded 50 years ago by the late Rabbi Shalom Pozner, whose grandson, Rabbi Israel Posner is one of the faculty. The principal is Rabbi Israel Rosenfeld. The board president, William Rudolph, expressed his pride over the award, which is in the form of a blue ribbon.

Manger winners

Itzik Manger (1901-1969) was an eminent Yiddish writer who was born in Austria, spent time in the U.S., then immigrated to Israel. In his memory a Manger Prize is awarded each year to some who have excelled in creativity in Yiddish.

The 26th bestowal of the Mangers occurred recently in Tel Aviv. Winners were Shickel Fishman, Dan Miron and Yenta Mash, writers, and Ira Lazeraton, in art.

Continued on page 14

Gutmann On Art

Book on art objects spans centuries

By JOSEPH GUTMANN

L'ombre de Dieu (In the Shadow of God) by Victor Klagsbald (Peeters, 1997) contains 10 essays on symbolism in Jewish art. The title is taken



from rabbinic literature referring to the legendary desert artist Bezalel. In a play on his name, the rabbis had him standing in the shadow of God (bezel-el).

Klagsbald, an avid French collector of Judaica, attempts to follow in the footsteps of Erwin R. Goodenough, who published a monumental 13-volume work on Jewish symbols in the Greco-Roman period. In his introduction, Klagsbald points out that the widely accepted notion that Jews had little inclination or talent for the arts can be traced to the 19th-century German philosopher Hegel, who insisted that the realm of beauty belonged solely to the Greeks.

The essays, some previously published, deal with such topics as the symbolism of the menorah (the seven-branched lampstand), the Magen David and fleur de lis, the Torah shield (or tas), the Seal of Solomon, sun and moon symbols, the eagle and dove on Roman clay lamps, Hanukkah and its implements, Havdalah, its symbolism and vessels, and various objects from North Africa.

This is a very difficult book to review for several reasons: 1. The author's approach is ahistorical. He quotes widely from biblical, talmudic and midrashic literature while ignoring the fact that the writings cited are often far removed in time from the objects under consideration. The spiritual dimension of the objects is searched out, but the historical, psychological and anthropological aspects are largely ignored.

2. Although some of the essays have been published previously, there is little attempt made to update them and incorporate recent important researches on the topics

discussed.

3. Problematic, too, is the fact, that the dating and authenticity of some of the objects are questionable. Such items as the reputed fourth-century Torah shield (tas), the 15th-century spice box

(hadas) and the triangular metal Hanukkah lamps from 13th-century France demand scholarly investigation.

This book, in French, is beautifully illustrated and will be of interest to all lovers of Jewish art and symbolism.

Book of Blam

Reviewed by SYBIL KAPLAN

"The Book of Blam" by Aleksandar Tisma, Harcourt, Brace, \$23 hardbound, 226 pp.

This book is a translation from Serbo-Croatian. Tisma is Yugoslavian and came from Novi Sad where he worked as a journalist before becoming an editor, writer and translator. Only three of his books have been translated into English although he has written a total of 16 books. The hero of this work is Miroslav Blam who has returned to his native town of Novi Sad, a survivor. He had converted and married a Christian and works in a travel agency.

Blam's family had originated in Switzerland and Germany and when they were required in 1879 to take a sur-

name, they chose Blam. His father worked for a newspaper; his sister was a political activist. Blam seems an introvert or maybe one would say a nerd who laments in a rather off-hand way about the Yugoslavia that was when there were Jews. The history of the Jews, through his recollections of his family and the role of Yugoslavia during World War II, are all part of the novel. The novel is laid out in a matter-of-fact way and skillfully constructed.

Because Tisma is a writer of our times, this is well worth reading because he is lesser known than others who write of the Holocaust and post-Holocaust period.

Misconceptions

Schicker a goy, or Jew

By RABBI REUVEN BULKA

Misconception: Jews were never big drinkers — so alcoholism is not a Jewish problem.

There was a time when it was believed that there was



no alcoholism among Jews. This is no longer the case. Some argue that it never was the case, only that we are now more aware of it as a problem. It is still true that alcoholism is not as prevalent a problem

among Jews as it is among the general population, but the problem does exist.

Some contend that with the decline in religious observance, the context of drinking has changed for many Jews. Wine is not merely part of the religious context of a Shabbat meal, or Simhat Torah, or the Purim celebration. A drink is taken (or many are) after a frustrating day at work, or becomes a necessary part of lunch to carry one through to the end of the day. It becomes habitual and part of an escape syndrome.

With no spiritual content to drinking and a pronounced increase in daily stress, the Jewish alcoholic has become a fact of modern life.

Israel: As I See It

Zionists ponder Barak-led future

By SAMSON KRUPNICK

Some 150 delegates and alternates to the Vaad Hapoel (Zionist Executive) of the World Zionist Organization and to the Assembly of the



Jewish Agency gathered recently at the Jerusalem Renaissance Hotel in Jerusalem for a World Mizrahi shabbaton. All were leaders of the World Mizrahi Organization components including Mizrahi Hapoel Hamizrachi, Amit, Emunah Bnai Akivah and Dor Hemshech Youth Organizations.

It was an excellent combination for the delegates in proper timing and thorough preparation for the crucial Vaad Hapoel conference followed by the Assembly. The shabbaton was relaxing and restful, giving the delegates coming from virtually all corners of the globe an opportunity to meet each other, pray together, learn together and deal with world Jewish problems together. Assignments were made in program participation to include many from abroad in lectures and presentations, with sufficient opportunities for delegates to engage in discussions of the issues.

The skillful use of time schedules made time for Torah lectures, ideological discussions and zmirot chanting from varied communities. Prayers were mixed with both Separdi and Ashkenazi used interchangeably.

At the Friday night shabbat seudah outgoing Knesset Member Avner Hai Shaki, chairman of the Mafdal sector, delivered the d'var Torah on the parsha of Korach and his group who led a "rebellion" against both Moshe and Aaron. Professor Shaki emphasized unity among our people and tolerance over differences of opinions and ideas.

An oneg shabbat followed with Harav Mordechai (Motti) Elon, Rosh Yeshivat Horev (highly popular TV and Bar

Ilan University lecturer on Parshat Hashavua) leading the chants and melodies interspersed with tidbits of Torah. During the shabbat morning service, Chief Rabbi of Haifa Shaar Yashuv Cohen, a recent recipient of an honorary doctorate from Bar Ilan University, in his Torah message pointed to the significance attached to the designation of our people as an "Am" (a nation) rather than as an "Edah." Regretfully absent because of illness was the World President of Mizrahi, Dr. Yosef Burg, the moving spirit and source of inspiration of the world movement.

It was an excellent combination for the delegates in proper timing and thorough preparation for the crucial Vaad Hapoel conference followed by the Assembly. The shabbaton was relaxing and restful, giving the delegates coming from virtually all corners of the globe an opportunity to meet each other, pray together, learn together and deal with world Jewish problems together. Assignments were made in program participation to include many from abroad in lectures and presentations, with sufficient opportunities for delegates to engage in discussions of the issues.

A lively panel followed on the sticky subject of "The Movement After the Elections" Chaired by Knesset Member-elect Zevulun Orlev. The speakers were Minister of Education Rabbi Yitzhak Levy, Minister of Transport Shaul Yahalom and Yigal Bibi, deputy minister for Religious Affairs. All analyzed the drop from 9 to 5 in Knesset membership as caused by the fragmentation of the Mafda, particularly those who joined in vain with Begin list (a total of 4), and others who voted Shas. In the discussion that followed we introduced an optimistic note that we have confidence in the loyalty of our following and that those who shifted temporarily will re-

turn to our fold and that we shall have 10 Knesset members in the future. Gael Gruenwald Secretary General of the World Bnei Akiva reported on the fantastic progress in the largest Jewish youth movement in the world.

After Mincha service, all enjoyed the shiur of Rabbi Motti Elon who combined Torah commentaries and philosophical approaches to current events. A panel followed on the topic "Perspective on the Jewish World" with Chairperson Yehudit Hubner, and participants Rabbi Haim Sabato, Ram at Yeshivat Birkat

delegation. Participants were Avraham Duvdevani, head of the settlement division of the World Zionist Organization; Elezer Sheffer, chairman, World Council of Torah Education, and Azriel Zadok, Mizrahi member of the Jewish National Fund.

Summarizing the issues and our united stance was the director general of World Mizrahi, energetic and supercapable Solly Sacks, the

spark plug in the successful arrangement of a very enjoyable and successful shabbaton, destined to be an annual function with the same timing schedule. A big Yasher Koach to Solly and to the mazkirut (the inner committee) for a job well done.

(Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel) e-mail krupnick@netvision.net.il)

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The Executive Director will have ongoing responsibility for:

- administration and budgeting
- campaign planning
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- communal planning, including Social Services
- management of committee activities
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- community relations

Send resume by June 30, 1999 to:

Central Kentucky Jewish Federation, Attention: Search Committee, 340 Romany Road, Lexington, KY 40502



Social Calendar

By Jean Herschaft

Until the release of the Academy Award-winning film "Life is Beautiful," few Americans were aware of the duration of Jewish life in Italy.

Nearly two millennia ago, Jewish traders had settled in Rome. By the 3rd century, Jews lived in 40 communities throughout the country. During the Middle Ages they prospered as skilled craftsmen and merchants.

But Italy's Jewish community, like Jewish communities elsewhere in Europe, endured the ravages of the Holocaust. After half a century, it is still working to complete the rebuilding of a centuries-old culture that was almost decimated by the Nazis. In this effort Italian Jews are being assisted by the New York-based Memorial Foundation for Jewish Culture, whose board of trustees holds its biennial meeting in Florence from June 28-30 — the first time that this body has convened in Italy. The occasion will underscore the 35-year-old foundation's strong and ongoing ties with this country's now small and dispersed community of 35,000 Jews.

Since its inception in 1964 with funds from the government of West Germany and a mandate to revive Jewish life in Europe nearly eliminated by the Nazis during the Holocaust, the foundation has awarded 149 scholarships and fellowships totalling more than \$600,000 to Italian Jewish scholars, writers, intellectuals and doctoral students in Jewish studies, and has helped train rabbis, educators, and other communal personnel for service in dispersed communities throughout the country.

The foundation has also awarded 54 institutional grants to such organizations as the Unione delle Commun Israelitiche Italiane, the central communal body of Italian Jewry; the Centro Di Documentazione Ibraica Contemporanea in Milan, the Collegio Rabbinico Italiano and other cultural programs — working with Jewish families and students, training communal personnel and publishing such educational materials as magazines, holiday booklets and biblical texts translated into Italian.

The foundation also has supported the research and documentation of the history of the Holocaust in Italy, including the history of Italian Jewry during the Fascist regime and the record of Jews deported from Italy, and has funded seminars about the Holocaust in schools throughout the country.

Eight Italian fellows have participated in the foundation's Nahum Goldmann Fellowship program for training future communal leaders. All have returned from their fellowships to serve their respective communities in Italy.

Among the individuals who have received financial assistance from the Memorial Foundation are: Liliana Fargion, prominent Holocaust researcher; Sandro Servi, director of the Rimon Publishing House (for Hebrew texts) in Florence; Benedetto Carucci Viterbi, director of the Jewish School in Rome; writer Elenn Di Veroli, historian Joly Zorattini; Guiseppe Caviglia, editor of *Shalom*, the Jewish newspaper in Rome; as well as the chief rabbis of Venice, Genoa, Trieste, Milan, Torino and Bologna.

Foundation support has helped ensure the vitality and continuity of Italian Jewish life. When elected officials, distinguished academics and Italian rabbinic and communal leaders address the three-day gathering of major figures in international Jewish life in Florence, the trustees will witness the results of these programs first hand. They will also learn about the challenges facing Italian Jewry in the next millennium — and of the Memorial Foundation's role in strengthening Italy's Jewish communities in the future.

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Jews By Choice

Risk factors

By MARY HOFMANN

In my reading and writing, I always enjoy irony. After all, it's those unexpected surprises that keep things interesting, right? Not always so



with real life, of course.

Like most women, I've always harbored a healthy fear of breast cancer. Like most women, I've totted up the risk factors and felt momentarily secure every time none of them applied to me.

Risk factors? I've always understood that having no children, or having your first child late, adds a risk factor. Since I had hardly seen my 21st birthday when Rob was born, that was one risk factor down. Then there is breastfeeding. Women who don't breast feed apparently are at higher risk. Having breastfed all three, the last one for nearly three years, I felt I'd surely knocked off another risk factor. For some reason, women who begin menstruating early are at greater risk. Since I was nearly 15 (and remember being very embarrassed at being one of the only sophomores in P.E. who swam every single day), it was nice in retrospect to know that my tardy maturation eliminated one more risk factor. Breast cancer in the family? Not a single case.

There was once a rumor about my father's half sister (who lived to be 95 and never admitted anything), but the familial risk is apparently all on the maternal side anyway, so I was clean on that count as well. After I converted to Judaism 20-some years ago I remember reading that Jewish women were for some reason at greater risk of breast cancer. While that certainly made me sad, it gave me no pause for concern, because the attribution seemed to be somehow genetically based and did not apply to me.

So by now it should be even less of a surprise to you than it was to me to discover that — despite having not a

single risk factor — I seem to have developed breast cancer. Doubly ironic, the only other member of my congregation to have developed breast cancer is a woman who converted to Judaism right about when I did.

So much for risk factors. According to my surgeon at Stanford Medical Center, 75 percent of newly diagnosed cases are in women with no

me for more surgery to remove lymph nodes and the rest of the questionable tissue that surrounded the nasty, flat little thing they originally found in a coincidental mammogram. Everyone I know has been wonderful, and everyone I know who is female is getting a mammogram. So if you're a woman and haven't had one for a while, waste no time.

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risk factors at all. Risk factors are mostly statistical correlations and really only affect those who have them.

So it's back to Stanford for

Seems there's really only one major risk factor for breast cancer, and that's being a woman.

M. Gold

Continued from page 6
out there must like them in order for them to make an honest living. For myself, I would simply question the taste and/or intelligence of the leadership who engage this group to entertain our young.

Now it may well be that you or your children just may enjoy the contents of this CD. If you do, good luck to you. It

just isn't my cup of tea. Taste is a difficult thing to describe. I would not describe this CD as being either good or bad. I simply would not recommend it to anyone who believes that he or she has a developed sense of musical taste.

Sorry guys.

(Dr. Gold may be reached at: 12 Avenue B, Rutland, VT 05701-4503 or by e-mail at: DrMGold@juno.com)

It's Arlene Peck!

Bill is being unfair

By ARLENE PECK

He really let me down. I stood by him when our president not so very long ago was going through his impeachment and scandals. I even



wrote columns about the "witch hunt" which I still feel to be true. But, folks, I have to tell you, I am really disappointed in Bill Clinton's decision to postpone the shift of the American Embassy in Israel under the excuse it was aimed at bolstering prospects for peace.

According to a small article in the Los Angeles Times on page 11, (the editors saw fit to run a huge column on the front page about an aging surfer in Hawaii) the U.S. embassy won't be moving as Congress decreed. This, despite the fact that Congress passed a law by a wide margin in 1995 mandating that our embassy would be in place in Israel's capital, Jerusalem, by the middle of this year.

However, there was a clause in their decree giving the president the power to postpone the transfer for "national security reasons." Somehow, the White House has interpreted this to mean usage of this veto is meant, "to protect our critical national security interest, most crucially in preserving the prospects for a comprehensive, just and lasting peace."

I don't think so. Neither apparently does Sen. Daniel Patrick Moynihan, D-N.Y., who co-sponsored the Jerusalem Embassy Act almost five years ago. Before Clinton's veto, he reminded President Clinton in a letter that the vote to move the embassy from Tel Aviv to Jerusalem remains the law. It was then that Congress, by a very wide margin, decreed that it was U.S. policy that Jerusalem should remain an undivided city and should be recognized as the capital of Israel.

I wonder who he has been listening to. Hillary and her belief that a Palestinian state

should be built on the back of Israel and that this is an inevitable fact? Or, quite possibly the Palestinian Cabinet Secretary-General Atayeb Abdel Rahim, who said, "We consider the attempts to move the embassy to be destructive to the peace process and believe the Clinton administration is showing concern about moving the process forward."

Saeb Erehaq, the chief Palestinian peace negotiator, said he hopes the attempts by members of Congress to persuade Clinton to move the embassy will now cease. What a surprise.

Since the Arabs don't know

ernment to relocate its embassy, now say this might not be the right time to raise the issue. Why? Because the question of Jerusalem and the so-called 'final status' negotiations is something that the Arabs are pushing in their attempts to divide our capital of Jerusalem? I care about the majority of Israelis who in every public opinion survey consistently show they strongly feel that Jerusalem should remain the eternal, undivided capital of the Jewish State.

So, folks, I could care less about the self-hating Jews who keep stressing at every

However, frankly, I don't give a diddlysquat how they feel about it. I do care that virtually All-American Jewish organizations say the embassy should be in Jerusalem. It infuriates me that there are some Jews who, despite this fact, after urging the U.S. government to relocate its embassy, now say this might not be the right time to raise the issue. Why? Because the question of Jerusalem and the so-called 'final status' negotiations is something that the Arabs are pushing in their attempts to divide our capital of Jerusalem? I care about the majority of Israelis who in every public opinion survey consistently show they strongly feel that Jerusalem should remain the eternal, undivided capital of the Jewish State.

the meaning of the word democracy, they probably have no idea that a vote in Congress is supposed to be law, which I believe, should be carried out. It is not as the chief Palestinian negotiator has stated "determined by the United States by arm-twisting or lobbying."

However, frankly, I don't give a diddlysquat how they feel about it. I do care that virtually All-American Jewish organizations say the embassy should be in Jerusalem. It infuriates me that there are some Jews who, despite this fact, after urging the U.S. gov-

chance that this might be the wrong time to force the issue. I also remember how terrible it was before 1967 when Israel captured the eastern side of the city from Jordan in the Six-Day War. A war, incidentally, that Israel begged Jordan to stay out of.

It was interesting how in the very same paper that thought this bit of news important enough to bury somewhere on page 11 there was a large news item about three synagogues in the LA area which were set ablaze by an

Continued on next page

Advice By Edlin

Teens' dilemmas

By RITA EDLIN

Q: I'm writing about my granddaughter. She's just 16 and she has a boyfriend who's 18. Maybe I've been too nosy, but I do overhear some of her conver-



sations with her friends. I know she's confused about the pressure her boyfriend has been putting on her to "do it." She sometimes confides in me and I don't want to spoil that. But I do want to keep her from making a mistake that could ruin the rest of her life. I can't tell her parents because then she'd know I had been eavesdropping. What should I do?

Mrs. W.G., Seattle

A: Show her this column! — or — leave it in a conspicuous place, where she will be likely to read it. It's from a thoughtful young woman who wrote several months ago. I hope it helped her and I hope it helps you.

Q: I am 16 and I've been going steady for almost two years. Brad and I are in love and we plan to marry one day. First we want to finish high school and go to college. We're planning to go to the same college. Lately, it's been hard for me to say "no" when he wants to "go all the way." He thinks I should take the pill, but I know my parents would kill me if they found out about it. I feel guilty even thinking about it. Why should I feel guilty if I love Brad?

A: Nothing! (Until you consult a family counselor). It sounds as if you are facing a very serious dilemma, so I'm glad you wrote. So many other young women struggle with the same pressures but very few of them take the time to think things through or ask for help. Some act impulsively and end up with broken hearts, venereal diseases, unwanted children or lives of despair. It's refreshing to have someone write before the problem occurs.

A: Nothing! (Until you consult a family counselor). It sounds as if you are facing a very serious dilemma, so I'm glad you wrote. So many other young women struggle with the same pressures but very few of them take the time to think things through or ask for help. Some act impulsively and end up with broken hearts, venereal diseases, unwanted children or lives of despair. It's refreshing to have someone write before the problem occurs.

You say it's "hard for me to say no," "my parents would kill me," "he's decided I should take the pill." Then you wonder why you feel guilty! Guilt comes from doing something you think is wrong. You were taught right from wrong by your parents and you know how they would feel if you said "yes."

I doubt if they would kill you, but I can see why you might feel guilty, especially if their beliefs are a part of you. As an adult, you can decide to depart from your parents' beliefs, if you choose. And you would not feel guilty, if you believed what you were doing was right. It doesn't sound as if you do believe it's right. So why can't you simply say "no?"

What makes it "hard to say no" is the combination of Brad's urging, your wish to please him and the urgency of your own impulses. He might even stray if you refuse him. That's one of the risks you take if you say "no." But there are many greater risks if you say "yes." Feeling guilty is only one — and it's not the worst!

Whatever you decide to do or not do will have a serious effect on the rest of your life and there are no easy answers. Only you can decide whether you want to have premarital sex, but you are the one who must live with what happens afterward. You say Brad has decided you should take the pill. But it won't be Brad who could be affected by the side effects, if any, or the unwanted child, if the pill fails. It will be you!

So it is not a decision for Brad to make. The decision is yours alone and the time to make it is not when you are in the arms of the man you love. It must be made ahead of time, hopefully, with the support of a competent counselor.

Brad and your parents are all too close and too involved to help. But there are many competent counselors who would welcome the chance to work with a thoughtful, responsible young woman who wants help before there is a problem. Call Jewish Family Service, Planned Parenthood or Mental Health Services and make an appointment today. I hope this helps!

Silver

Continued from page 10

In his acceptance speech Fishman told two anecdotes. One was about his late father, Joshua Fishman, also a Yiddish author who was born in Philadelphia. In his last will and testament, the elder

Fishman addressed his wife, telling her how sorry he was that he didn't leave her much money but he was glad to leave her two children, a son and daughter, who would truly enrich her life.

Fishman said he and his

late sister, Rachel (who once also won a Manger award) have tried to live up to his father's predictions. The other anecdote: As a youngster Fishman's tallit was stolen during a Yom Kippur service. He reported the theft to the rabbi who said, "Isn't it wonderful that someone wanted a tallit so bad that he was willing to steal to get one." (*The Forward*).

Argentina's Jews

Mixed emotions prevailed recently in Buenos Aires, Argentina. A new building housing Jewish organizations was ceremonially dedicated. It replaced the one which five years ago was bombarded with the loss of 86 people. Perpetrators have never been found. (*The Forward*).

Lawyers meet

For the first time in its 30-year history an organization called Association of Jewish Lawyers met in Germany.

From the world over the attorneys gathered and in addition to meeting at seminars memorialized their colleagues who fell before the Nazis. International president of the group is Hadassah ben Ita of Israel (*The Forward*).

Missionaries undercover

Missionaries seeking to snatch Jewish souls for Christianity used to make their identification clear. Nowadays however, the missionaries cover themselves with a facade of Jewishness. They call their worship houses

synagogues. They wear yarmulkes. They have bar mitzvahs. Their leaders are called "rabbis."

Well funded, they are extremely active in Israel. There they focus on Russian Jews, whose faith is somewhat meager, and the poor people. They offer free meals and some financial assistance. They are revving up for the end of the millenium, and becoming extremely active to celebrate what they think will be the 200th anniversary of the birth of their savior.

An organization called Yad

L'achim (A Hand for Brothers) often stages demonstrations against them. Sometimes the two groups clash and the police have to calm them down. Oddly enough, the government of Israel refuses to crack down on the missionaries despite pleas from Jewish groups. Why? According to the *Forward's* B. Bartzon, because Israel doesn't want to alienate the Vatican and other Christian organizations.

Rabbi Sam Silver may be reached at 15436 Strathearn Dr., Delray Beach, FL 33446.

Heartbeat

Continued from page 9
larger than life.

It soon became clear that the loss of Caroline had restored my connection to Judaism, from which I had become so estranged. Attending the sabbath services was just the beginning. Jewish people are taught to choose life, and the temple had a major impact on rekindling my spirit.

I joined the temple's preschool committee so that I could be more involved with my son's early education. The temple also renewed my interest in baking. While I was grieving, I had no interest in doing anything creative. Being asked to bake for special temple events provided an opportunity to give something back to the congregants who had given me so much.

With my cooking skills back on the front burner, I soon found that I had the energy and desire to prepare sabbath meals. Kindling the lights of the sabbath and enjoying a wonderful meal has grown into a family tradition.

Nine months after Caroline's birth, I became pregnant. It wasn't an easy pregnancy, and everyone around me feared the worst. But my new sense of faith was untouchable, unexplainable, very strong and very real. While the Sabbath services were healing during

the early months of grief, they were restorative during pregnancy. The prayers began to arouse inner feelings of spirituality necessary to empower positive thinking. As I sat in the sanctuary, I knew that I was one week closer to meeting my baby. My abdomen expanded, and my sense of hope grew.

Sharing sabbath services with my unborn child was a meaningful experience. I believed that my baby could hear the prayers.

As the baby's due date approached, I embraced my newly acquired feelings of hope and peace. This time, my baby girl — Marlee Ellen — was born kicking and crying and pink. My temple family rejoiced with my immediate family. I had won the grand prize.

The day after Thanksgiving, my family and friends watched tearfully as the rabbi blessed Marlee with her official Hebrew name, Nesyah, miracle of God. Later that evening, at the oneg, Marlee's congregational family welcomed her with open arms, just as they had opened their hearts to her grieving mother during the past year.

I have come to realize that Caroline gave me a special gift. She led me through the doors of the temple and back into the heart of Judaism—reprinted from *Reform Judaism*.

Mystery Person

Do you know who's who?

- The Mystery Person was naturalized in 1943.
- The Mystery Person was chairman of his local federation and is a member of the board of the UJA.
- The Mystery Person was fundraising chairman of the campaign of his local community.
- The Mystery Person served with the U.S. Signal Corps.
- The Mystery Person has an office in Washington.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

Backalenick

Continued from page 6

sequent Bitburg scene seems improbable. There the grandfather appears with his grandson, ostensibly for the bar mitzvah ceremony and a Reagan confrontation. What does come off is a lengthy exchange with a German soldier of good intentions. All of this — the good soldier who enters into dialogue, the grandfather who has hopped a Lufthansa flight, the family which has a reunion at Bitburg — seems contrived.

Yet Bikel, wonderful per-

former that he is, literally takes possession of Shaw's complex Holocaust survivor, bringing him to life and giving richness to every scene. He is well supported by a solid cast — particularly Susan Warrick Hasho as the wife, and Robert Fass as the husband.

Certainly "The Gathering" is a thoughtful play well worthy of our attention. It plays at the JRT through July 18.

Irene Backalenick may be reached at 373 Greens Farms Rd., Westport, CT 06880

Fischel

Continued from page 7

The Military and Militarism in Israeli Society, edited by Edna Lomsky-Feder and Eyal Ben-Ari (\$23.95 paper, \$71.50 hardback).

Suny Press will also publish *An Episode of Jewish Romanticism: Franz Rosenzweig's Star of Redemption* by Ernest Rubenstein. The book assesses the impact of European ro-

manticism on the thought of the Jewish philosopher Franz Rosenzweig. (\$21.95 paper, \$65.50 hardback, October), and *National Variations in Jewish Identity: Implications for Jewish Education* by Steven M. Cohen and Gabriel Horenczyk, editors (Dec., \$21.95 paper, \$65.50 hardback).

Peck

Continued from prev. page

arsonist. It should serve as a reminder how there have always been plenty of anti-Semites out there that would love to destroy the Jews.

Recently we witnessed a Holocaust in Kosovo while the world watched and clucked their tongues. If Israel doesn't stand strong and if the Jews of the world care more about public opinion, then there will be no Israel. If it were up to the general public and possibly the self-hating Jews we could end up with a "Greater Palestine."

There is, for all practical purposes no more Lebanon. That particular bit of real estate is now Greater Syria. Despite the big lie that has been circulated the past few years about Arab east Jerusalem, it simply doesn't exist. All of Israel is Jewish and must stay that way. What our Congress has passed into law should be carried out.

(Arlene Peck can be reached at 13900 MARQUESAS WAY, APT. 68C, MARINA DEL REY, CA 90292 or by e-mail: BSTREDHEAD@aol.com)

Book treats scriptures as myth

Reviewed by ISRAEL ZOBBERMAN

The Mythic Past (Biblical Archaeology and the Myth of Israel) by Thomas L. Thompson. New York: Basic Books. 1999 397 pp., \$30.00.

In an age when one is to expect the unexpected we are challenged by an iconoclastic Biblical scholar to reexamine deeply held core convictions touching no less than the very Judeo-Christian foundation of the Hebrew Scriptures.

Professor Thomas L. Thompson, chairman of the Old Testament department at the University of Copenhagen since 1993, experienced a tortuous route to his present recognition in the field accompanied still, understandably, with much controversy and debate. The German native was unable to receive his doctorate in Europe and even publish his first book in the United States, because of an unconventional thesis calling into question the authenticity of the Bible's record from a historical perspective. Forced to work as a house-painter and a handyman, he earned the Ph.D. at Philadelphia's Temple University in 1976.

For a decade Thompson was refused entry into academia until a surprise appointment in 1985 by the Catholic Biblical Association to Jerusalem's Ecole Biblique. Favorable was a shift of focus in Biblical research from theology to the history of religion with emphasis on sociology and anthropology. His geographical skills were honed while on the staff of the Tübingen Atlas of the Near Ancient East from 1969 to 1975.

Since 1992 the existence and meaning of Israel's history through the prism of Scriptures has become a divisive topic in scholarly circles reaching a zenith with Thompson's incredible assertion that "today we no longer have a history of Israel." It is one thing to claim that the Genesis accounts of Adam and Eve followed by the flood are of mythological origin, but

it is quite another to sweepingly dismiss the essential formative and shaping stages of a people's history. One is to wonder about eliminating altogether the Patriarchs, Moses, King David, a United Kingdom and the pre-eclic prophets, with Israel no more than a "small highland patronage."

In addition to his putting aside significant archaeological evidence such as the 1993 find at Tel Dan in Northern Israel referring to a "king of the House of David," what ultimately counts is that the Biblical legacy has inspired a people's struggle to survive and abundantly create, facilitating an unprecedented return to the land it was forced to leave almost two millennia ago. Could such an enduring attachment be rooted solely in myth?

Thompson concurs though that what matters is the people's own interpretation of their history. If they regard stories going back to the early Iron Age as real and critical to their national saga and purpose, that is the case for them. He concurrently emphasizes the portrayal of events and personalities reflecting a much later communication of messages to one's own generation, of old Israel's shortcomings and the promise entailed in a "new Israel." This kind of contrast may be influenced by the classical Christian doctrine that its covenant with God supersedes that of Israel's.

The author regards recurrent motifs such as the crossing of waters or the worship of golden calves as metaphors for ideas and not factual occurrences. They symbolize a break with the past in the waters example and the golden calves stand for a misleading path to the divine through sacrifices rather than proper deeds. The Jewish-Roman historian Josephus takes up the waters metaphor for the defeat of the Persians by Alexander the Great and

charting a new course for Hellenism.

The Assyrians' fateful assault in 722 B.C.E. on the Kingdom of Israel and its subsequent capitulation and exile are treated as historical events by the author albeit exaggerated, contending that missing is the continued but limited Jewish existence, given the Bible's primary interest in theology. The same conclusion is applied to the demise of the Kingdom of Judah by the Babylonians in 586 B.C.E., more Biblical moralizing and less actual information.

He separates Israel and Judah as having no ethnic bond, holding the former to be the real Israel while both commonly represent the one historical Israel.

The intriguing book raises eyebrows in its obvious attempt to shake Scriptural understandings, as well as the development of history and perhaps present-day politics in a region with a keen historical memory. It is doubtful that it would radically alter what has painstakingly become accepted history; if it produces a climate of greater dialogue and moderation among all concerned in spite of its own triumphalist spirit and overreach, it would have served a sacred purpose beyond its own creative and intrinsic value.

Dr. Israel Zoberman is the founding rabbi of Congregation Beth Chaverim in Virginia Beach, VA.

Teicher

Continued from page 16

tions is the heart of the story and readers need to find out these evolvments for themselves.

Belva Plain falls into the category of romance writers whose work is sexually non-explicit and features themes of forgiveness and redemption. Her well-drawn characters have to come to terms with the past in order to learn to trust and to love.

While the Jewish aspects of the story are not highlighted, they provide an indelible backdrop so that the result is a blend of romance, religious identity and the Holocaust.

Dr. Morton I. Teicher is the founding dean of the Wurzweiler School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

"All the women of Jerusalem who lived here through the ages," she writes in her concluding poem, "left me tokens that now enrich my life....Archaeology uncovers lives of these women of Jerusalem. They are my sisters and I shall cherish all that they have left me."

Kaplan

Continued from page 16

apartment balcony, where she shops and her "ethical will," leaving to her extended family her feelings about Jerusalem.

Even her scattered essays read like poetry and so the thoughts and recollections make for a truly meaningful and beautiful presentation.

Letters

FREEDOM OF THE PRESS—The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

Cantor responds to columnist Carr

Dear editor,

In the article of your June 16 issue, Judy Carr writes "Attending synagogue services is hell."

For whatever it is worth, I believe you were attending the wrong synagogue or temple.

I do commiserate with you or anyone who is searching for a connection, especially in the "house of God" and he or she feels, as Judy put it, "no one cares a damn whether you live or die". Perhaps it IS true that the "Midwesterners" are generally friendlier, but I can honestly assure you that your

situation would never occur in our synagogue.

Is there a solution? Perhaps finding a congregation that would be more comfort to you. By the way, do not always look for the rabbi to make the first move. That isn't fair! The general membership should be taught to greet "new faces" in the congregation. They will probably direct you to the rabbi. Or, perhaps, greet the rabbi yourself and ask to be included in synagogue activities.

God only knows, "we are all looking for active volunteers. Don't give up on us!"

Cantor Emil Berkovits
Beth El Synagogue
Omaha, Nebraska
via e-mail

Pulpit changes

Rabbi Matthew Friedman has been welcomed to the pulpit of Congregation Beth Shalom, Sacramento....Temple Sinai, Houston, is being served by Rabbi Todd Thalblum...Rabbi Judith Spicehandler has been welcomed to the pulpit of Congregation Bnai Tzedek, Cincinnati...Temple Beth El, Knoxville, Tn. will be served by Rabbi Beth Schwartz...Rabbi Jamie Korngold will serve Temple Bnai Tikvah, Calgary, Canada...Temple Shalom, Plainfield, N.J. has welcomed Rabbi Joel Abraham to its pulpit...The new spiritual leader of Congregation Beth El, Traverse City, Mi. is Rabbi Jonathan Plaut.

Quotation of the week

As Jews, we use our building for many purposes, as it ought to be. We have dinners, cultural events, religious school, Hebrew school, adult education and civic events, but our most regular usage of our facilities is for prayer. We have services every Friday night and every Tuesday morning, as well as every festival evening and morning.

Each person has his or her own reasons for either attending or avoiding services. Some people enter for the opportunity for quiet self-reflection, others like the connection with Jewish tradition. Some people enjoy the sense of community, others want a chance to talk with God, as still others want to talk with neighbors and friends.

And there are always those who come for the Oneg.

The reasons why people do not attend services are equally broad. Some people are just too tired after a long week of work to come to services. Others feel their children just can't sit long enough or remain awake late enough. Some feel services are too traditional; others, not traditional enough. What I believe is the reason so many people feel uncomfortable with worship is the language of the prayer book. In many cases, the language used does not match our personal images of God or the means by which we relate to God.

Sometimes the language seems like prose, when we need poetry to unleash our spirits. Sometimes, we just have a hard time deciphering what the prayer is really trying to say.

To help make our experience of prayer during the Yamim Noraim, the Days of Awe, more meaningful, we want to make the transition from Machzor Chadash to the Gates of Repentance. It is my hope, as well as that of the Ritual Committee and Board that the adoption of these new prayer books will help transform the ritual of worship into meaningful personal and communal experiences of holiness. In the meantime, whatever your reason might be, I hope that I will see you in services.—Rabbi David Feder, Temple Adath B'nai Israel, Evansville, IN.

Book Reviews

'Values' book a literary feast

Reviewed by RABBI SAM SILVER

The Jewish Moral Values, by Eugene B. Borowitz and Frances Weinman Schwartz. Jewish Publication Society. 360 pp.

In the quickie conversion recorded in the Talmud Hillel tells the candidate, while he stands on foot, the gist of Judaism: "Do not unto others that which you would not have them do unto you." He is also advised, "The rest is commentary. Go, study it." The implication is that if he doesn't study he is entering the faith on the wrong foot.

If a Jew by Choice or by chance wants a commentary to delineate what Judaism is all about he would benefit from reading this splendid book.

If a random poll of Jews took place, querying them as to what is most important in Judaism, the answers would include the acceptance of certain beliefs, affiliation with a synagogue, prayers, study, the celebration of holidays, etc.

But more important than believing, belonging, beseeching, studying and observing is behaving. Proper conduct towers high above all the other components of Yiddishkeit.

That view was stressed in what is called the Musar Movement. "Musar" is a Hebrew word which originally suggested chastisement, but came to denote ethical behavior. The movement was the creation of Rabbi Israel Salanter (1811-1863), the head of several yeshivot in Russia, who took issue with other educators who felt that study was all important. Salanter conceded that Jews should be learners but he felt that character was more important.

This book accepts the dictum of Salanter. But it really is a takeoff of a book written in the 13th century by a Roman scribe named Yehiel ben Yekutiel, who listed 24 salient "virtues." This book elaborates on all of them.

The book is also the outgrowth of a seminar conducted by Rabbi Borowitz, the eminent theologian-philosopher of the faculty of the Hebrew Union College-Jewish Institute of Religion. For seven years his students delved into the Yehiel rubrics, researching passages from Jewish mores and folklore. Frances

Schwartz, an adult education and Holocaust teacher of the New York Kollel, joined in the project.

The 24 virtues explored in the book are: wisdom, trustworthiness, loving kindness, common decency, compassion, zeal, generosity, wealth, charity, humility, modesty, contentedness, inclining toward the good, shamefacedness, complacency, pureheartedness, good will, peace, Torah, repentance, prayer, knowing God, fearing God, loving God.

The book is a literary feast. Every page is crowded with citations from the Bible, the Talmud, the Midrash, from sages of all ages, and from Yiddish and Ladino proverbs. Included are references from the Biblical era down to such contemporaries as Forrest Gump and Dr. Benjamin Spock.

The work is described as "The Musar Way of Menschhood," an apt subtitle for the work.

Throughout the work we are told that Judaism calls for moderation. It quotes the Yiddish saying, "Tzu feel is umgezunt," "Too much is unhealthy." Anything okay is reduced when it is pushed to an extreme. Zeal becomes zealotry, mother love becomes smother love, piety becomes fanaticism, etc.

That is reminiscent of what was once said about the reason that the Bible's first letter is a bet, b, i.e., "braysheet," "in the beginning." First, the letter bet has a back to it, indicating that one should not inquire as to what happened before the Creation; that can only lead to fruitless speculation. We have enough to ponder over what follows the bet. Furthermore, the letter bet can stand for "binah," Hebrew for

perspicacity, deriving from the preposition, "bayn," meaning "between." Judaism stresses the middle road. In this book that middle road, one of the hallmarks of normative Judaism, stands for Balance.

An interesting theological note in the book is the flat-footed assertion that God is not all-powerful. There are certain things, we are told, that the "finite God" cannot do.

Two quibbles: 1. Throughout the book the deity is often referred to as "Adonai," as it is in the Reform prayerbook. I find that somewhat jarring. Adoshem would have been preferable. Besides, this book is meant not only for Reform Jews, but for traditionalist ones as well. Why unnecessarily offend them?

Quibble 2. The authors translate the Hebrew word, *yirah*, as fear. But some authorities take the word occasionally to signify "reverence." Are we really commanded "to fear our mother and our father?" Wouldn't "revere" be an acceptable translation? The authors know that some favor that translation, but they don't take cognizance of it, although once in a while they associate the word with "awe."

The publication of this superb work was underwritten by the Koret Foundation of San Francisco and Abe Elenowitz in honor of the 75th birthday of Dr. Borowitz. I join the civilized world in belatedly felicitating my distinguished colleague on that milestone and in complimenting him on this new evidence of his vast erudition and literary skill.

Another possible subtitle for this splendid book: "To be a Jew is to Do."

Woman of Jerusalem

Reviewed by SYBIL KAPLAN

"Woman of Jerusalem" by Dvora Waysman, Gefen, \$14.95 hardcover, 144 pp.

Dvora Waysman is a "woman of Jerusalem," having immigrated there in 1971 from Australia. She combines her poetry with photographs from the Israel Museum of objects recovered from archaeological digs which be-

longed to women of Jerusalem.

The poetry is warm and personal, and the photographs are wonderful — except none are identified either by subject or age.

Mrs. Waysman writes poetry of her aliyah, her neighborhood, sights from her

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Belva Plain's latest hit

Reviewed by MORTON I. TEICHER

Legacy of Silence by Belva Plain, New York; Dell Publishing, 1999. 419 pp., \$7.99, paperback.

Legacy of Silence is the 16th novel by an author who has surely found the formula for writing best sellers. The intricacies and complications of Jewish family relationships are the base for her fiction. This newest addition to Belva Plain's impressive list of successes tops some of her previous efforts.

The story begins in Germany in 1938 and ends in 1993 in a small town in upstate New York. Caroline Hartzinger is the daughter of a Jewish mother and a non-Jewish physician. Before Hitler came to power, the family was well-to-do, living a luxurious life. Dr. Hartzinger was convinced that Nazism was a temporary aberration, but when he was forced to give up his medical practice because he was married to a Jew, he finally decided, with great reluctance, to leave Germany. This turned out to be almost impossible.

While the family struggled for visas and permits, Caroline fell in love with

Walter who disagreed with the beliefs of his father, a Nazi official. Caroline and her adopted sister, Lore, were the only ones who managed to escape to America. Along the way, they learned that Caroline was pregnant, carrying Walter's child.

In New York, Caroline reluctantly agrees to marry Joel Hirsch, who has fallen in love with her and who offers to give the unborn child a name, hoping that, eventually, Caroline will reciprocate his love. They settle in Ivy, a small town in upstate New York, where Eve is born and where they achieve considerable financial success. They conceal the secret of Eve's true father. Joel's kindness to Caroline and Eve eventually wins Caroline's affection and she gives birth to a second child, Jane, who is many years younger than her half-sister, Eve.

Eve becomes distraught when she inadvertently learns that Joel is not really her father — hold on — too much of the plan has already been given away here! How everyone copes with these revela-

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